St. Paul's United Church of Christ Butler, Pennsylvania Rev. hulph Link, Pastor January 5, 1986 Mr. Dale Rice, Minister of Music Mr. Roland Thompson, Saxophonist Acolytes: Becky Hilliard, Robin Kaiser _____ ORDER OF WORSHIP 11:00 A.M. Prelude "I Need Thee Every Hour" Chiming of the Hour Congregational Greeting *Processional Hymn No. 206 "We Three Kings of Orient Are" *Exhortation **Confession (In Unison) " O thou God of holy love, we acknowledge that at the beginning of this year our lives do not stand before Thee as a book unwritten. Much that we shall do has been spelled out already, even before the year has begun. Inscribed deep within are old habits and familiar behavior patterns. We know that these in large part will write for us the history of this coming year. Cause us to be aware of thy forgiving grace, and when we have written a life page full of the errors of our misdeeds, help us to acknowledge ourselves for what we are, and to seek thy love; through Jesus Christ our Lord"......Amen. *Kvrie *Assurance of Pardon *Eail to Prayer: Pastor - The Lord be with you People - And with Thy spirit Pastor - Let us Pray. Requiem Observance and Prayer Kenneth Hoover, Mrs. Grace Riddle, Mrs. Walter Derewecki, Emerson Wise, Mrs. Goldie Gallaher, Ralph B. Tait, Paul Ritter, Raymond Miller, Elma Robinson, Lloyd French Friends: Mrs. Hazel Weitzel, Erma K. Adamosky, Harold W. Dobson, James Sanderson, Don Barkley, Doris Ottolini Hymn No. 614 "For All the Saints" Offering Offertory "In Gratitude" *Doxology - page 382
Anthem: "The Promise of the Rainbow"

"Buying Time"
"mm No. 202 "As With Gladness Men of Old"

Scripture: Ephesians 5: 14-17

*Closi

*Closing Chimes Postlude "A New Years Song" *Congregation Standing The beautiful flowers on the altar have been placed by the Women's Fellowship in memory of deceased members.
Ushers for today are: Marty Henry, John Snow, Dan Bosko and Frank Crawford. Mrs. Ann Williams will greet the congregation at the door this morning. Nursery will be provided today by Mrs. Sue Gamble. Mary Low Davis and Marilyn Snyder will be visiting the hospital this week.

Attendance last Sunday was 104 with 10 visitors. Hospitalized: Marcia Forsberg BMH MONDAY - Volleyball and Girl Scouts WEDNESDAY - Council meeting at 7:00 P.M. Special Olympics 7-9 THURSDAY - Choir Practice 7:00 P.M.

Audit of all church treasurers books. Reminder: All books will be audited on Thursday January 9th beginning at 7:00 P.M. We ask that all persons holding the books please be present during the audit. FLOWER CHART for 1986 is hanging in the Narthex. We need flowers for the next few weeks. Will you please give some thought to this and take a minute and sign up now. NOMINATIONS for Elders and Deacons will be taken during the month of January. Each Sunday you may put a nomination on the slips of paper provided in the back of the pew and drop them in the offering plate. Please mark the slips accordingly, Elder or Deacon. Yearbook financial reports are due into the office by January 12th. This will help in the printing of the vearbook. there are any changes in the information of addresses,

If there are any changes in the information of addresses, phone numbers, etc. please let the office know as soon as possible.

Sweetheart Dinner is generally held around Valentine's Day. If there is enough interest we would follow up with another dinner this year. If interested please contact the office. Possible date could be February 14th.

Community Bible Church - Sagamore, Pa. - January 10, 1993 Scrip: Eph 5:14-17: -"Buying Time" (llus mothr's lettr - "I Reared A Criminal")
2DAY LK AT TIM & USE IT AS ALCTTD BY ALMIGHY GOD
VS 14A-P USE POETIC QUOTATIN - NOT FR/O.T. BUT RESEMBL ISA 60:1
prob hymn/CHANT & USE IN BAP SERVIC - (EXPL. MEAN BAPTISM/XP) Prelude Greetings/Joys/Announcements/Prayer Requests DFOG HYMM/CHANT & USE IN BAP SERVIC - (EAPL. REAN BAPTISMYAP V 56BLEVERS R 2 B WISE VS 16=NO MEAN GET EXTRA TIM, NOR BUY IT AS COMODTY REDEEM TIM-MEAN:BUYING BAK, OR TAK OFF MKT MEAN:USE TIM G GIV US RT MANNR, WISLY, WEL, MAK BES USE IT REASN=WORL GET WORS DAT BY DAY - BUY EVR MOMEN 4 GOD B BOUT BUSNES SAV PFO/SOULS FRÆHELL, CONCERN 4NEIGHBRS, FRENDS VS 17-WAT R WE ON ERTH FOR???

JS SED-MY FOOD IS TO DO TH/WILL OF HIM WHO SENT ME
WAT IS WIL OF G FOR US????

RCMANS 12:2≈P GIV US ANSR

FORM/ACF RUMANS L: Z=F GIV US ANSK EXPLECATEPILLE, COCOON, BUTTEFLY - METAMORPHISIS-TRANSFORM G GIV US CHANC ZCUM FF/CCCOON CHMGD WIL OF G REVEAL G'S WORD-BIBLE & LERN HERE HOW - BUTING TIME (ILUS LADDIE MARGHACK & PAT GAS BILL) Ascription (ILUS LADDIE MARSHACK & PAY GAS BILL)
MUS KNO RT FRAWRONG-RT WAY & WRONG WAY
(ILUS VOLTATRE & HIS ATHEISM)
HE LIVD 2B 83,BUT A WASTD LIFE - HE SPEND FITE GOD
CONTRAS W/YNG MAN SAN DIEGO TWRN LIF AROUND
(ILUS YNG MAN CUM CH,OFER OLD CLOTHES,PUT ON NEW)
THIS P WRIT - REDDEMING TH/TIME
CANNOT BUY EXTRA MINUT OF THIS LIF
BUT CAN "REDEEM" - "BUT" IF U WIL REMAINDR TIM G GIV 2US
CUDB YRS,NNTHS,OR EVN DATS
WE DONT KNO,& ANT ISNT IMFORT
WAT IS IMPORT IS HOW WESPEND TIM G GIVS US
NIV YR,FRESH START CHANC REDEEM OR BUY TIM G GIVS
(S ANONIMOUS - THIS I WOULD LIKE TO BE) *Callto Worship:
O GIVE THANKS UNTO THE LORD: CALL UPON HIS NAME:
MAKE KNOWN HIS DEEDS AMONG THE PEOPLE. Offering/Prayer
*Doxology
Pastoral Prayer Hymn Scripture: Ephesians 5:17:88** 5:14-17 Sermon: "Buying Time" - St. Paul's Butler 1/4/86 *Benediction) tlude LET US LK 2 TH/L & ASK=LORD, MAK A REG MAN OR WOMAN OF ME ROT ELKIN FATILY AL BAILEY FAMILY BRAD - COLD

Scrip: Eph. 5:14-17

Ilus mothr's letr, "I reared a crimnal")
as wk lkd at time & preciusnes of it wh shud motvat
a us 2do necessy things in time
2day we go 2lk time & use of it as alot by Alm G
lis portin wat P spk bout this Scrip lettr Eph.
s 14a-it bettr rendrd=Wherfor IT saith
P no actul quot suml here, nor quot OT
cords contain resemblanc Isa 60:1=READ
wat P prob quot is hymn, chant use 4baptisml servic
ru mean Baptism=persn go dwn in2 bap watrs lik Js wer
ent in2 erth in deth
persn Bap go dwn in2 watrs dy 4sin, & aris lik Js Res
2 newnes of lif in & thru Js Xp
This wat Bap by imersin all about; it folo L's footsteps in obedience to Him
sinc P spk of Elievr B awak fr/sleep he add=vs 15
P say, Elievr shud walk/liv carefly not as unwise men
of lik erhhly/wordly men, insted, lik wisemen wh/wat
Blievrs R
e adds=Vs 16=This has nothin 2do w/get extra time,
or purchas as wud any othr comodty, Ecuz time cannot
B bot in that sens
Nor duz it mean presen time 2B snatch fr/devil or
evil men
lerm=Redeem Time=use contex of buy bak, or tak of mrkt
that wh/canB use 4 bettr purps
It mean use watevr time G giv 2us in rt mannr
We R 2tak advantag evr optunty we hav, 2mak th bes
posibl use of it, much lik merchants nixmid wud
Time is not 2B west but use wisly & wel
R h=ea day we liv, worl no get bettr & bettr as humanistic society say; insted, get wors & wors & we need
Redeem or Euy evry moment we can 4 God
we need 2B bout serius busnes of sav souls fr/hell
& sho necesry concern 4cur neighbrs who kno nothin,
herd nothin bout salv wh/G has givn thru Js Xp
This wat P say vs 17=16 shuders the was 2do d's wil
also how duz that affect us?
P giv anser in Rom 12, familiar vs 2
(Expound this verse=conform/transform=buttrfly/coccon
G giv us chanc emerg lik buttrfly wen cum 2 Js Xp
wat is wil of G? & if Js underst He was 2do d's wil
also how duz that affect us?
P giv anser in Rom 12, familiar vs 2
(Expound this verse=conform/transform=buttrfly/coccon
G giv us chanc emerg lik buttrfly wen cum 2 Js Xp
wat is wil of G? we find it in G'

gas bills)

We can only B Redeem or Buying Time by kno rt/wror

& ther is rt way & wrong way
lst thing anyl musB tru Blievr
That mean not only kno Js Xp as L & Sav, but 1 who
so ks 2hav Him at centr of lif day 2day basis
(1) Voltaire & atheism)
Time givn 2this man was spent fite G & yet G gav him
85 yrs of lif
Wat a wasted life
(Ilus yng man in Ch San Diego & offr clothes/self 2 G)
This wat P writ bout-Redeem Time, or as we wud say,
Buying Time
We absolutly canno buy 1 extra minut of time this lif
Tat imposibl
But can "Buy" or "Redeem" if U wil, remaindr of time
G has alot 2ea us
CudB many yrs, cudB months; or evn days,
amt of time no import, wat is import is how spend time
G giv 2us
We hav made fresh start Nu Yr, why not mak fresh star
in sp livs as wel?
Perhaps may haf thot of things we cud do this Nu Y
Suml anonymous wrot: (This I wud lik 2B, etc)
Let us lk 2 Lord & ea l ask Him-L mak a reg man/woman
of me
May ea us B Buying Time as G givs 2us in this yr &
this only posib if we R wil 2turn all ovr 2 Js

Scripture: Ephesians 5:14-17

(Illustration of mother's letter, "I reared a Criminal") An article appeared in a ladies magazine from a woman who wrote: We loved him, but - his father was too busy to be with him when he was young I couldn't bring myself to punish him for misbehaviour.

We sided against his teachers when they complained about his work and conduct in school.

As he grew up he would hardly discuss the time of day with us. He was expelled from school.

We gave him money so he wouldn't steal again.

I wept when the police called and I had to turn my boy over to them

....As I watched them search him my life seemed to end.

The title of this article was, "I Reared & Criminal"

Last week wellooked at time and the preciousness of it which should motivate each of us to do the things necessary "in time." Today we are going to look at time and the use of it as it is allotted to us by Almighty God. This is a portion of what Faul is speaking about in this Scripture portion from his letter to the Ephesians.

He begins by saying, "Wherefore he saith," and Paul is xxx merely using a poetical quotation. A better rendering of this is, "Wherefore IT saith." Paul is not actually quoting someone here axxmuchxaxxbexxx nor is he quoting an actual quotation from the Old Testament. The words contain a certain resemblance to Isaiah 60:1 which reads, "Arise, shine; for thy light is come. and the glory of the Lord is risen upon thee." Paul says, using the kexter word "It" in place of he, "Wherefore it saith, 'Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.'" Now what Paul is probably quoting from is a hymn, or chant that was used during a baptismal service. The true meaning of baptism is that a person goes down into the baptismal waters in the same manner Jesus went into the tomb. He died! The person who is baptized in His name goes down into the waters dying to sin, and arising much like Jesus' resurrection to the newness of life in and through Christ. This is what baptism by immersion is all about. It is following purxiers in our Lord's footsteps in obedience to Him.

And since Paul is speaking of the believer being awakened from sleep he adds. "See then that ye walk circumspectly, not as fools, but as wise." Paul is saying that the believer should walk, or live carefully not as unwise men, or like worldly men, but instead, like wise men, which is what believers are.

Then he adds the all-important words, "Redeeming the time, because the days are evil."

This has nothing to do with getting extra time, or purchasing it as you would any other commodity. Time cannot be bouggt in that sense.

Nor does it mean that the present time is to be snatched from the devil of from evil men. The term, "Redeeming the time," is used in the context of "buying back," or "taking off the market" that which can be used for better purposes. It means using whatever time God gives to us in the right manner. We are to be taking advantage of every opportunity we have to make the best possible use of it, much like wise merchants would. Time is not to be wated wasted but used wisely and well. The reason being that each day in which we live the world is not getting better and better as our humanisitic society is trying to tell us. Instead, it is getting worse and worse and we need to "Redeem" or buy every moment we can for God. We need to be about the business of saving souls from hell and show the necessary concern for our neighbors who know nothing or have heard nothing about the salvation which God has given through Jesus Christ. This is what Paul is saying in verse 17 where we read, "Wherefore be ye not unwise, whereinxisxexxxxx but understanding what the will of the Lord is."

We should use our minds to grasp, to comprehend what it is we are on this earth for. When Jesus walked among men He said, "My will will food is to do to the will of Him who sent Me."

What is the will of God? And if Jesus understood that He was to do God's will also, how does that affect us? Once again we have that answer from Paul himself as given in his letter to the Romans chapter 12, verse 2.

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

To be conformed to this world is to go along with it as is natural for anyone before they become a believer. That means to be "Shaped" by the world.

Doing all of the worldly things the world has to offer and give. For the
believer it is to be "Transformed" and that word from the Greek is metamorphosis. And if you know one thing of nature concerning the butterfly, you wind
understand what metamorphosis is. A worm weaves a cocoon, seals itself inside and then emerges in a period of time a beautiful butterfly. That is
what God wants from us. We are born into these lives like the worm and we
live in this cocoon called life: but God gives us the opportunity to emerge
from that cocoon, transformed, or changed, and this is what takes place when
a person comes to Jesus Christ. Paul says, this is the renewing of your
mind, and we are to have this transformation to prove what is "T, at good
and acceptable, and perfect will of God."

We find the will of God revealed in His Word, the Bible. Throughout its pages He teaches us what He wants from us. And so Paul has spealed out how the believer is to be "Buying Time." But how does one begin?

(Illustration of Laddie Marshack picture editor of TV Guide and gas bills)
For almost a year, Laddie Marshack the picture editor of TV Guide had a
running battle with the gas company about her monthly bill. One month

she would receive a notice that she had underpaid the bill, and the next month she would receive the news she had overpaid it. Finally, the mixup was resovled by a form card from the company. It was one of those cards that gives a wealth of imformation on which appropriate boxes are checked by the company. But none of the boxes were checked, instead on the back of the card was penciled in a patient readable handwriting the words, You have been paying the date - please pay the amount."

We can only be "Redeeming" or "Buying Time" by knowing right from wrong. And there is a right way and a wrong way. The first thing anyone must be is to be a kakkawaxx true believer. That means one who not only knows Hesus Christ as Lord and Saviour, but one who seeks to have Him at the center of his life on a day to day basis.

(Illustration of Voltaire and his atheism)

Voltaire, the French writer once boasted that his works would outlast the Bible. But not too long ago a set of his writings sold for a small sum of money. He was an atheist and when he lay on his deathbed he said to his doctore, "I am abandoned by God and man. I will give you half of what I am worth, if you will give me six months' life." The doctor replied, "Sir, you cannot live six weeks." Voltaire replied, "Then I shall go to hell and you will go with me." Soon after this he died.

The time which was given to this man was spent fighting God. He lived to be 83 years old, and we can see what a wasted life.

new hope.
This is what Paul was writing about "Redeeming the time" or perhaps as we would say it, "Buying Time." We absolutely cannot buy one extra minute of time in this life. That is impossible. But we can "Buy" or "Redeem" if you will, the remainder of the time God has allotted to each of us.

old life.

bedroll and he left the other clothes as a sort of offering, giving God his

He walked out the door a new person, with a new vision and a

That could be many years; or it could be only months; or even days. The amount of time isn't important. What is important is how we spend that time God is giving us.

We have made a fresh new start in a New Year. Why not make a fresh start in our spiritual lives as well. Perhaps we may have thought of things we could do in the new year. Someone anonymously wrote these lines:

This I would like to be: braver and bolder,
Just a bit wiser because I am older,
Just a bit kinder to thise I may meet,
Just a bit manlier taking defeat.

This I would like to be: just a bit finer, More of a smiler and less of a whiner, Just a bit quicker to stretch out my hand Helping another who's struggling to stand.

This I would like to be: Just a bit truer, Less of the wisher and more of the doer, Broader and bigger, more willing to give, Living and helping my neighbor to live.

This for the New Year my wish and my plea: Lord, make a regular man out of me.

Let us look to the Lord and each one ask Him, "Lord, make a regular man or woman of me." *** May each of us be "Buying Time" as God gives it to us in this year and this is only possible if we are willing to turn it all over to Jesus.

St. Paul's United Church of Christ Butler, Pennsylvania Butler, Pennsylvania Rev. Ralph Link, Pastor Mr. Dale Rice, Minister of Music Mr. Roland Thompson, Saxophonist Acolytes: Robin Kaiser, Becky Hilliard January 12, 1986 ORDER OF WORSHIP 11:00 A.M. Prelude "Dearest Jesus, My All" Chiming of the Hour Announcements - Elder Dick Mangel Congregational Greeting *Processional Hymn No. 338 "We Sing the Greatness of Our God" *Ascription *Exhortation "Confession (In Unison) "Eternal Father, teach us in the days of this year to discover the preciousness of time. Keep us from equandering our hours in sense-less thought and useless activities. Help us through good books, clean conversation, and creative action to so number our days that we may get a heart of wisdom, and a life devoted to thy reconciling ministry in the world; through Jesus Christ...Amen. *Assurance of Pardon *Praise: Pastor - Blessed be the Lord
People - And Blessed be His glorious name forever. *Gloria Patri - page 142
Hymn No. 370 "O God, Cur Help in Ages Past"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit Pastor - Let us Pray! Prayer Offering "Lamb of God" offertory
*Doxology - page 382
Anthem: There Is A Joy (Women's Duet)
Scripture: Isaiah 40: 18-31
Sermon: "Who Is He?"
*Closing Hymn No. 2 "How Great Thou Art" *Benediction *Closing Chimes Postlude "Song of Salvation" ----*Congregation Standing =====)

The beautiful flowers on the altar have been placed by Mr. & Mrs. William Thompson in memory of Goldie Gallaher.

Mr. & Mrs. Clarence Sherman will greet the congregation at the door this morning.

Ushers for today are: Helen Riemer, Phyllis Tait, Shirley Thompson and Alma Dally.

Nursery will be provided today by Beth Tait.

Howard Jaillet, Herb Shearer and Don Kingsley will be visiting the hospital this week.

Attendance last Sunday was 101 with 6 visitors.

Hospitalized: Mrs. George Seigfried, Mrs. Beryl Cook and Marcia Forsberg, BMH.

MONDAY - Volleyball

TUESDAY - Church Fellowship Night 6:30 - 9:00 P.M. opened to all members of the church

WEDNESDAY - Special Olympics

THURSDAY - BFBC

Yearbook financial reports are due into the office this week. If you have not turned one in please do so.

FLOWER CHART for 1936 is hanging in the Narthex. We need flowers for the next few weeks. Won't you take a minute and remember someone with altar flowers.

NOMINATIONS for Elders and Deacons will be taken during the month of January. Each Sunday you put a nomination on the slips of paper provided in the back of the pew. Just drop them in the offering plate. Please make your nominations accordingly, Elder or Deacon.

SWEETHEART DINNER is coming up fast. If there is enough interest we would like to plan another one. If you are interested, please contact the office. If you would like to help with the plans, please see Ginny. The possible date would be February 14th.

Information concerning your opportunity to participate in the community action against pornography is on the table in the Narthex. If you received a newsletter, this has been mailed to you.

CONGREGATIONAL DINNER will be held February 2nd at 5:30 Mark your calendar and come join in the fun, fellowship and good food. The entertainment will be by Mountaintop Experience. Hope to see you all there! Plans are being taken care of by the Lay, Life and Work Committee.

"Who Is He?" - Scripture: Isaiah 40:18-31 Community Bible Church - Sagamore, Pa. January 17, 1993 (ILUS LON RANGE CP 2 GOD) THIS CP CANB MADE & VERY SIMLAR-BUT BRK DWN ONE ARES Greetings/Joys/Announcements/Prayer Requests U CAN C LON RANGE, BUT NO C GOD & QUES IS=WHO IS HE?? (ILUS FUTUR PRES & LRGES COMPUTR & QUES=IS THER A GOD?)
TH/ACTE OLD QUEST ASKD MAN DEPAR FR/GARDN EDEN=IS THER G? IF SO, THY SEE AND MAN DEPAR FRYGARDN EDENIS THER G? IF SO,
WHO IS HE?

ISA SEEK EXPL & 2DO SO, LK MAN HIS ACOMPL & CP 2 GWCREATIN/WORK:
YS WITH/GRAS WITHERT, TH/FLORE FADETH BCUZ TH/SP OF G BLOWTH UPON
IT:SURELY TH/PEOPL IS GRAS
MAN SHOW 2B INFINITISMAL SPECK ON ERTH
YS 78-TSA ASK - QUES-WHO IS HE
VS 19-20-FUTILY MAN THY MAK G OF WOOD METAL=
VS 21-THIS FUTILY ISA ASK
YS 22-TSA DESCRIB G & CP MAN -CIRCL ERTH-HVN
VSS 23-24-WORKS/WORKINGS OF MAN & FUTILTY THEM CP STRUCTH/POWE G
VS 25-SAM QUES AS VS 18, BUT G ASK QUES FERSNLY
VS 26-MAN PT 2WORKS OF G & G HAS NAMS 4ALL THEM IN HIS POWE & MAJ
VS 28-SAME QUES & G CANOT B CP EMAN BCUZ HE FAR REMOV FR/MAN EN
THINGS HE DUN & CAN DO THAT MAN CANOTE INCLUD THAT COMPARSO
VSS 29-21-PROMS OF G INDWEL WIL GIV EA INDIVID TRAITS WH/GO AGIN
PHYS LAWS NATUR
THIS PT OUT ONLY G CAN GIVAANSRS 2LIF & MAK SENS IN MID
CONFUSIN/FRUSTRATIN MAN FACE EA DAY OF LIF
BUT HOW CAN HAPN? - VS 31 Ascription Call To Worship: read psalm 8 Offering/Prayer *Doxology Pastoral Prayer Hymn Nymn Seripture: Esaiaih 40:18-31 Sermon: "Who Is He?" - St. Paul's Butler 1/12/86 BUT HOW CAN HAPN? - VS 31 SECRET IS "WAITING" SECRET IS "WAITING"
HEB TWO MEANINGS: WAITING PATIENTLY
2ND MEAN-EXPECTATIN, 2LK FOR, 2MXPEC=2B LK FOR & EXPEC SUNTH
ASK-WHO IS HE? MUS DO SO EXPECTNTLY LK &DEF ANSR IN G'S WORD
EX 3:13=INPATIENC OF MOSES = WHO R U? *Hymn *Benediction *Postlude ASK-WHO IS HE? MUS DO SO EXPECUATION IN A SERVING ASK WHO ASK SAIL ASK IN & S WORD EX 3:13-INPATIENC OF MOSES = WHO R UP.

VS 1-G ANSRS & SAY HE A PERSN, HAV IDENTY

""NOT 2B SET IN CORNE BOW DWN 2, NOT CHARM, BRACLET OR 2B TOUCH
FELT SO MANY TIMES ZHAV SUMTH HAPN - HE ALIVE, HAV BEING, PERSN

(ILUS KATHY GUINN & QUES BOUT G & "I AM")

ANSR G GAV MOSES SIMPL/PROFOUND & THIS HOW G IS

HE PROM THHU JER 29:13-& YE SHALL SEEK ME, & FIND ME, MEN YE SHALL

SERCH *ME W/ALL UR HART

G HONORS THAT & DUN SO OVR & OVR AGIN

(ILUS NEIL FRANK & SERCH FOR GOD)

THIS WAT ISA PT OUT THIS SCRIP

NO HAV COMPL ANSR BOUZ JS XP NO APEAR YET

BUT SUM UP IN VS 31-EXPL EAGL, LIV MOV EVR DAY LIF & G WIL KEEP

HEAL ANSR TO "WHO IS HE?" IS TO LK JS XP

IN HIM G ANSR ALL QUES BOUT SELF

HE AUTHR FINISHR OUR FAITH: HE IS TH/ONE *WHO REAVEAL G COMPL

MHO IS HE?? HE IS TH/I AM, HE ALPHA/OMEGA, TH/BGIN & END,

TH/FIRST & TH/LAST TAGLE FAMILY (ELIZABETH MULLIAM) MARIE - ICU TOM

Scrip: Isa. 40:18-2.

(Comp Ion Rangr & God)

this comp simlar, but end-can C Ion Rangr, no C God

Bouz computr crez story bout futur pres of U.S.

(Ilus Irgest Computr & cuesteIs Ther A G?=Ther Is Now

Agr ol ques ask by man sinc depar Gard of Edn=Is Ther

a .d. if sc, "Who Is He?

Prop Isa seek expl G & only way cud was 21k man &

his acomplish & comp 2 G & His works=creatin

Expl, man nothin mor than gras, here 2day, gon 2morro

He sho man he infintismal spec on erth & sho grt

creatin by G, Isa ask vs 18=READ

othr word=Who Is He?

Paho futilty man Isa proceed giv descrip of man try

mak god out of metl, wood; & 2mak last use precius metl

& wood no rot/decay

vs 21=futilty of mak idols & quests

vs 22-describ G & creatin

man comp 2grashopr; G in hvn & hvn lik roof of tent

vss 23-24-works & workings of man, futilty of same as

comp 2 str & powr of G

vs 25-same quest as vs 18, cept G ask persnly

vs 26-man pt 2works of G wh/creat, & evn giv names

vs 28-G canot B comp 2man Bouz He so far remov from

man in wat He dun & can do man canot Egin 2B includ

in comparsn

vss 29-31-Here proms G's indwel wh/wil giv 2 ea indiv

traits wh/go agin phys laws of natur

Isa pt out only G can giv man ansers 21if

G can urravl mans lif & mak sens of it in midst of

confusin/frustratin man fac &vr day of lif

H) duz happn? How can G do that?

isa spk specif 2this in vs 31a=They that wait up L

& then folo wat hapn 2thoz who do "waiting"

Secret lies in WAITING

Heb word=let of all=waiting patiently

2nd=expectatin,21k 4,2 expec=2B lk 4 & expec sumthin

So if ask quest=Who Is He?, need 2lk expectantly & lk

4 def anser

G has provd anser & as expected fr His Word=Kx 3:13

G spok 2Mos fr/burn bush; tol Mos he 2lead child Is.

Mos listn, then ask=read vs 13=C extrem patienc of Mos

listn quietly then blurt out=Who & Person

idntfy self as hav an existenc

He wasnt jus sum mystici rep 28 set in count 2)
bow 2,or on wrist/rnd nek & rub 4guc lu' luk
Insted, He real, He aliv, Had Being
He was and Is a FERSON
(Ilus Mathy Guinn & quest bout G=I AM)
Anser G gav Mos so simpl, yet so profound
7 Y lik this
prom in Word thru nothr proph=Jer 29:13
G honors that & has dun so ovr & ovr
(Ilus Neil Frank & serch 4 God)
This wat Isa pt out this Scrip
didnt hav compl anser Bouz E4 Js cum erth
But say=They who wait on I=thoz expec lk 4evidenc of
Him
Renew str=shal hav renew str 4 lif
mt up w/wings lik eagles=lik str exhib by mity bird
thez peop who expect lk 4 God
Shal run & noB weary & shal walk & not faint=As go
thru ea day daily livs,liv or mov thru it is wat
run/walk actul mean,
wil not get bog dwn Bouz of it, Bouz G wil sustain
& keep them
Time no permit 2go in2 infinit detail bout=Who He Is
real anser 2that quest bout G is 21k at Js Xp & in
HIN & anser all quests bout Himself
HE is the author & finisher of our faith,
He is the ONE who reveal G completly
Who Is He?
He is the I AM, He is the Alpha & the Omega,
the Beginning and the End, the First and the East.

Scripture: Isaiah 40:18-31

(11] ustration of Lone Ranger compare to Cod)

The scene is the same whether it is in a movie or one of the serial runs on TV. The man wears a white cowboy cutfit and rides or a white horse. You can tell he is the "good ruy" because he is wearing a white hat. It the very end of the show when he has conquered all the bad ruys and restored the ranch, or the cattle or whatever to the rightful owners, he rides off into the sunset. It is then that someone asks the inevitable question, "Tho was that man?" And the answer of course is, "That was the I ne Ranger."

The comparison can be made between the Lone Ranger and God and it is very similar. But the comparison breaks down in one basic area. You can see the lone Ranger, but you cannot see Rod. Fo the question always arises, "The Is Fe?" and it is legitimate because we cannot see 12 im.

Decause of the current computer crazw a story making the rounds has to do with a future president of the United Ttates.

(Illustration of making largest computer and "Is there a God")
It seems that a future president of the United States mathers all of the brainiest people around him to build the biggest and smartest computer the world has ever known. We tells them, "Then it is finished, I want to ask it the most important question ever asked." Then the miant electronic brain was finished the president came before it and asked, "Is there a Tod." Tights flashed, wheels whirled, chemicals bubbled, and then came the answer, "There is now."

The age old question asked by man since his departure from the Carlen of the Eden ix has always been, "In there a God?" and if so, "he is He?"

The prophet Isaiah in seeking to explain God and the only that he found that hexemula made it possible to do so, was to look at man and his accomplishments and compare that to God and His works, His creation. He explains that man is nothing more than grass. He is here one day and the next he is cut down and is forgotten. To having thus shown that man is an infinitisimal speck on this earth and showing the great creation by tel, Isaach sits, in the 18th verse of this chapter, "To whom then will ye liken God! Or what likeness will ye compare unto Mim?"

In other words, "The Is He?" And to show the futility of man, Isaach then proceeds a give a description of man trying to make a god out of metal or wood. Ind man to concernal This his god will last, he use precious metal to do so, or he seek a wood that will not rot. To the futility of this Isaach asks the question, "Have ye not known? Fave ye not heard? Hath it not been told you from the beginning? Have ye not understood from the foundation of the earth?" vese 21.

Then he begins to describe this God as we read in verse 22, (read this). He compares man to a grasshopper and God is in heaven which is what "the circle of the earth"is. The heavens are over the earth like the overcovering of canvas of a tent that shelters from the weather.

Then Isaiah describes the works and workings of man and the futility of them as compared to the strength and power of God, verses 23-24.

And then he asks the same question as he did at 18, except, God is asking the question personally, verse 25.

Man is then pointed to the works of God which He created and He has names for all of them even in His mighty power and majesty, verse 26.

Isaiah asks, "Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of His understanding."

God cannot be compared to man because He is not so far removed from man in the things He has done and can do that man cannot begin to be included in the comparison.

"Te riveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: Fut they that wait unpon the Ford shall renew their strength; they shall mount up with wings like eagles; they shall run, and not be weary; and they shall walk and not faint."

So if we ask the question, "The Is He?" we need to do so expectantly, locking for a definite answer. Ind God has provided that answer as to be expected in Mic Gord. To find it we must so back to the book of exodus, in the 3rd chapter. Let's turn to that book at lock at what we will find.

had called Mass and spoke to him from the humning back. Is had told Loses that We would be with him and give him the helm and leadership he needed to lead God's people Targel.

hoses, listening to what fod has told him, then asks in the 13th verse of chafter 5, "Tehold, when I come unto the children of Israel, and shall say unto them, 'The God of your fathers bath sent me unto you,' and they shall say to me, " hat is His name?' what shall I say unto them."

New here you see the extreme patience of this man Moses. He has listened quietly to what God has said. Ten 'a blurts out, "Mell who are you?" But it is a normal question. To anyome wondering "the fed le" it is normal out to more proof for Him, or for His existence.

Dut then notice the answer Cod rives. We days, "I im that I AM: and He said thus shalt thou say unto the children of Israel, "I I loth on me to man." Simple answer isn't it? Completely understandable, right? But what does it mean? God was saying that He was a lerson. He was identifying Himself as having an existence. We wasn't just some mystical representation to be set up in a corner of a room and bowed down to, or prayed to; He wasn't some bracelet or charm to be worn on the wrist or around the neck and to be tought or felt so many times in order to have something happen in a person(Ls life. Instead, We was real, We was alive, and the had being. WE MAY AND IC A DER.

(Illustration of Kathy Guinn and question about God, "I AM).

A kindergarden teacher named Kathy Guinn for many years said that she never understood the verse we just read in Scripture. The said it didn't make sence to her. The questioned why didn't God just say, "I am God Almighty" or, "I am Jehovah" or, "I am eternal." She felt that it was just one of those questions that will only be answered in eternity. The said thinking the subject was closed the put her Fible down and got on her knees to pray. The prayed, "Lear Beloved Tather, I am overwhelmed as I realize Your Treatness. After all, You are "ternal. You are True, Paithful, Light, Love, Thighty, Comfort, God, You are"

Ind at that point the couldn't think of any more descriptions of God. The started again, "Father, You are... You are... You are!" And then she felt at neace because the realized that simple phrase was the grand total! "God, You are!" Ind she said she cried with a new appreciation as she understood to a small degree what God was saving, when He told Hoses, "I Am."

...e answer God pave loses was so simple and vet to trofound. And this is how God is. We has promised in Fig Word as spoken through another prophet, Jeremiah, in the 29th chapter the 13th verse, "ind we shall seek Me, and find Me, when we shall search for Me with all your heart."

God honors that and We has done so over and over again.

(Illustration of Neil Trank and his search for God)

meteorologist named Neil Trank attended church in Miama with his wife and 3 children. As they came out of church on a particular unday he met a friend who asked him, "Neil, what are you doing here?" He thought about that for a minute and then he said, "e have small children and we feel it is important they be in unday School." Then his friend asked, "If there i comething here for them, don't you think there might be something here for you also! I know you love molf and if there isn't something here for you, why don't you go to the colf course on unday mornings?" He didn't answer but this made him angry. Wis wife tought unday school and they were active in the life of the church and how dare this cuy to question his church commitment. I lightle later in the week when his anger had subsided he began to think about this. Ifter all, he reasoned, "I am a scientist and I have been tought to rearch for the truth. To be determined to find out what he believed and he made a consistent to spend at least one hour a day in the next of months researching the existence of God. His effort was to prove there was no lod so be could not on the off course an unday without his conscience bothering him. One hour a day became two, three, four, and even six or eight. His first determination was that he list' unlarged the problem of sin. To when he discovered that even though he was a very made. Then, was still a sinner, he discovered that he needed a relation—ship with God. In the quest for answers he kept running into who Jesus

Christ was. All of this harmand line traile all mi. also one morninf in complete desperation he did a completely unscientific - him. We iour. And he saud that as he read his Bible that night he read with new vision for he had answered the question about the existence of God. This is what Isaiah was pointing out in this "cripture. He didn't have the complete answer because Jesus Christ had not yet appeared on earth. But he was saying "They who wait upon the lord," or those who expectantly lock for the evidence of Fim; "shall renew their strength," or, shall have renewed strength for life; "they shall mount up with wings like eagles,? like the strength exhibited by this mighty bird, these people who expectantly look look for Cod, "They shall run and not be weary and they shall walk and not faint," As they go through each day of their daily lives, living or moving through it is what the running and walking actually mean, they will not get borged down because of it, because God will sustain them and keep them. Time does not permit us to go into infinite detail about "The Fe Is." The real answer to that question about God, is to look at Jesus Christ for and in Him, God answered all questions about Mimself. We is the author and finisher of our faith. He is the (ne who revealed God completely. The Is He? he is the "I AM", He is the alpha and omega, the beginning and the end, the first and the last.

St. Paul's United Church of Christ St. Paul's Inited Church of Cl Butler, Pennsylvania Rev. Ralph Link, Pastor Jau Mr. Dale Race, Minister of Music Mr. Ruland Thompson, Saxophonist Acolytes: John Penrod, Do-g Vensel January 19, 1986 ORDER OF WOPSHIP 11:00 A.M. Prelude "Chansonette" Chiming of the Hour Announcements Congregational Greeting Joys *Processional Hymn No. 353 'God the Omnipotent' *Exhortation "Confession (In Unison) "Almighty God, we know of your love by your gift of love Jesus. We know your love also by your tolerance of our misdeeds and sinful natures. Too often we have turned from you, and have sought the things of this world. Our lives have been sought the things of this world. Our fives have been centered around ourselves, and our own little worlds. Purify our hearts and our minds, and let us have your cleansing and forgiveness. These things we ask in the Saviour's name"..... Amen *Assurance of Pardon *Assurance of Parqui *Praise: Pastor - Blessed be the Lord People - And blessed be His glorious name forever. People - And Ouessed de No gas *Gloria Patri - page 142 Hymn No. 414 "Father, I Adore You" Call to Prayer: Pastor - The Lord be with You People - And with Thy Spirit Pastor - Let us Pray! Prayer
Offering Meditation on "Blessed Assurance" Offertory

*Benediction *Closing Chimes

**Doxology - page 382 Anthem: "You Were Bought With a Price" (flute accompanyment) Scripture: Psalm 139: 1-16 Sermon: "His Traits"
*Closing Hymn No. 21 "Love Divine, All Loves Excelling" Postlude "O Magnify the Lord" *Congregation Standing

The beautiful flowers on the altar have been placed by Ruth Davies in loving memory of her "sister June." Mrs. Grace Gillen will greet the congregation at the door this morning.

shers for today are Poo Vinnoe, Bob Dellen, Randy
Dellen and Revin Snyder.

Nursery will be provided today by Cathy Sheppeck. Pobert Dellen and Bill Pflugh will be visiting the nospital this week. Attendance last Sunday was 134 with 14 visitors.
Hospitalized: Beryl Cook and Sue Gamble in BMH. FREDRYCK MONDAY - Volleyball 6:30 - 9:30 wEDNESDAY - Special Olympics 7-9 Girl Scouts 6-8 THURSDAY - Choir Practice 7:00 Basketball 7-9 NOMINATIONS for Elders and Deacons are being taken during the month of January. Put your nominations on a slip of paper and drop in the offering plate, or take them TWEETHEART DINNEP has been set for February 14th at the relative Inn. If you would like to help with the plans please contact the office. More details will be forth coming. If you have some games for the evening, please let the office know.

let the office know.

CON MEGATIONAL DINNER is set for February 2nd at 5:30 P.M.

In Rehoboth Hall. This is is the hands of the Lay, Life and Work Committee. Bring a tureen, table service, and come join the fun, fellowship and all around good time with your fellow members.

MARY MARTHA CIRCLE will hold a brief meeting immediately fellowing the service, today in the Library. MARY MARTHA CIRCLE will hold a brief meeting immediately following the service today in the Library.

A Seminar on living a more Spiritual life is scheduled to begin January 27 at 7:00 P.M. It will be held on 5 consecutive Mondays, ending February 24th. There is no charge, but a free will offering will be received to defray expenses. This will be a beneficial and informative subject matter to improve our Christian living. Come and be a part of this.

The movie Prodigal will be shown at the Convocation Center at the BCCC on February 4th at 7:00 P.M. This is being sponsored by the Outreach Club. This is a Billy

VBS material preview in Rehoboth Hall February 13th - 9:30

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cripture: Faalr 170:1-16
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 Community Bible Church - Sagamore, Pa. - January 24, 1993
 Drelude
  Greetings/Joys/Announcements/Prayer Requests
Call to Morehit:

BUT THE LORD SHALL WHIMPE FOREVER: HE HATH DREFARED HIS

THRONG FOR MUSCEMENT.

AND HE SHALL JUDGE SHI WORLS IN PIGHTECHONES, HE SHALL

MINISTER WHEREAST TO THE DACH! IN HUBIGHTMESS.

THE LORD ALSO WILL BE A PERMOT FOR THE CORPERSED,

A REFUGE IN TIMES OF TROUBLE. PRAIM 9:7-9
   Cffering/Praver
*Toxology
Pastoral Prayer
  Hymn
Scripture: Fealm 139:1-16
Sermon: "Mis Traits" - St. Paul's Butler, January 19, 1086
*Renediction
*Postlude
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Mt angel tel Mary-W/God all things posibl, this atutmen cannot 3 made of any others But as 7 can do anythin, ther things cannot do
Duz snd strang? 3 canot sin or 3 tempted; 2do so wud
mak Him lik us=Exampl Js/latan 5 sin, temptatin Js was G in flesh % had yield wud E eoul Pus & ther no need of G All thez Traits lump 3catrory=Omniscient,Omnipresent, Omnipotent. Theoslogins say= orn of B; Torc of Jif; Princpl of lov; Ultimat realty; etc=but wat try ?say? languar simlar 2sum othrs lak clarty read bout (Ilus letrs 2 elfar Dapt) Try Prort out this typ think canP very confus & amusi But 3 made self perf clear concern self in Word solutin asin concern Wis Traits find in Bibl Thruout Word can find 3 spk self 2shc man He is=Omniscient; Omnipresent; Omnipotent Brief exampl=Isa 42:8 Frank ther no Being anywher 25 evn consider as god be all powerful; We all browing; We all present wen consider fr/stampt our very smal insignif little livs we mus ask as Dav did nother Is= wat is man that thou art mindful of him?
(Thus Ray Itedman & Isn't It (dd) Isnt it odd? My wud C care bout puny littl man?
Answer=Bcuz His luv & here wher Js in cum in discus bout God It was absolutely necessary 4 Js 2cum 2erth Bcuz only way ' cud sho man who He was Js sed-If we hav seen We, we hav seen the Sathr Js showed us G By His living, by His suffring/deth, & by His resurecti fr/gray We sho us ? corpletly % Wis Traits.

us baptism & "I Believ") WAT IS IT U BLIEV 2DAY?? IF SUMONE WEP SASK U BOUT G, & WAT U BLIEV, WAT WUD U SAY???? (ILUS BUSNES MAN & PEMARKS BOUT APIANS) (ILUS FR/BKLET=WAT DUZ XP TEL US BOUT G? - RADIO BJBL CLASS) LAS REMARK DEBATBL BOUT EVECNE BLIEV G IN MEAR FUTUR WIL LK DOC OF JS XP, BUT NOW WIL LK AT G & THINGS CAN TERN BOUT HIM DUR THIS TIM WIL OFT SPK OF JS XP & IF BLIEV LIK BUSNESMAN, WE MUS KNO IMPOSIBL 2SPK BOUT G & NO BRING XP INTO CONVERS ZUNDRST G, MUS UNDRST "HIS TRAITS" - THIS WE SPK ON 2DAY WEBSTR: A DISTING QUALTY OR CHARACTRISTIC, ESP OF PERSNALTY G'S TRAITS R HIS ATTRIBUTES -HIS PERSCNALTY & THEY MAK G DISTINCT & UNIQUE SUMONE SEDEG HAS THOUS ATRIB - NO PANIC, NO COVR ALL, JUST 989 WHETHER G HAS THOUS WE NO KNO BUT THER BMAIN ONES AFIRM OVE/OVE IN HTS WORD DAV WRIT PS 139 & HE GIV US 3MAIN TRAITS OF G VSS 1-6=OMNISCIENCE OMNI=ALL, SCIENCE=LATIN RCCT MEANS - KNOWLEDGE WCRD NOT FNE SCRIP, BUT SHOWN SCRIP JS TEL OF SPAROWS, PROPHS ISA, JER, ET ALL - FUTUR, G KNOWS ALL VS 6=DAV OVRWHELMD VS 7=HOW CAN I GET AWAY FR/YOU??? /SS 8-11=SHC IMPOSBILTY OF TASK GET WAY FR/G G IS OMINPRESENT - OMNI=ALL, COMPLETLY, ENTIRLY PRESENT IMPOSIBL UNDRSTAN G EVRNHER, BUT HE IS G & CAN DO VS 12=DAV PT TRAIT ELAB BK REV-G IS LITE & NO NEED OF LITE W/HIM - ETRNIY, THER WILB NO NITE VSS 13-16=DAVS DISCOVRY OF G B4 MICRSCOPIC BLOB,G KNU HIM ABORTIN WRONG=VSS 15-16 - READ DAV SAY HERE, G IS CMNIPOTENT - CMNI=ALL, POTENT=POWERFUL MT WRIT ANGL SAY MARY=W/GOD ALL THINGS R POSIBL G CAN DO ANYTH, BUT ALSO CANNOT DO CERT THINGS 4F CANNOT SIN≠FX JS & SATAN OMNISCIENT - OMNIPPESENT - OMNIPOTENT -THEZ MAIN TRAITS OF G THEO SAY=GRND OF BEING: FORCE OF LIF: PPINCIPL OF LUV: ULT REALTY WAT THEY SAY?? SIMLAR PLAK OF CLARITY SDAY (ILUS WLEFARE LETTRS RECEIVED) THROUT WORD G MAK SELV PERFECTLY CLEAR - ANSRS FND BIBLE FX G SPK CF SELF - ISA \$2:8 - ALL FNC, ALL POWRFL, ALL PRESENT DAV ASK NOTHER PS - WAT IS MAN THAT THOU ART MINDFUL OF HIM??? (ILUS RAY STEDMAN QUOTE) ISN T IT CDD? WHY WUD G CARE BOUT PUNY LITTL MAN?? ANSR: BCUZ OF HIS LUV HERE WHER JS XP CUM ON SCEN BOUZ ABSOLUTLY NECESARY 4JS 2CUM TRIH BOUZ THAT ONLY WAY G OUD SHO MAN WHO HE WAS JS SED=IF YE HAV SEEN ME, YE HAV SEEN TH/FATHER JS SHOWED US GOD BY HIS SUFFRING/DETH & BY HIS PESURECTIN FR/GRAV.

JS SHOWED US GOD COMPLETLY, & HIS TRAITS

Serio: Psalm 139:1-16 - "His Traits"

Scripture: Salm 139:1-16

That it it you believe told of Tf tomeone were to ask you about God and what you believe thout I'in, what would you say?

(Illustration of businessman's remarks about Christians)

1: in a name of the trouble with you Christians is that you think too much about Christ and not enough about God!"

(Illustration from booklet, "That Does Christ Tell Us about God?," from Padio Bible Class:

It is popular to say you believe in [co. The life is, may not leave it at that. They don't want to so any further. They don't like it when someone succests they are lost and without hope in the world if they do not also believe in Jesus Christ as the on of God as their personal flavior.

Davior.

The do Christians make so much of Jesus Christ? Couldn't they just talk about God and leave Christ out of it? Ifter all, just about everyone better believes in God."

That last remark is debatable about everyone believing in Tod. Reterror Executives and the second process of the businessman would be expressed by some of us. But it is im ossible to speak about Tod without bringing Jesus Christ into the conversation.

To understand God, we must look at "Nis Traits." Tebster tells us that a trait is: "A distinct on a cality or characteristic, or especially of personality." I'm cure all of us have heard of the "Attributes of God." But just what are "Nis attributes?" Traits it down into laymen's language, the attributes of God, are "Nis Traits." They are those distinctioning qualities, or characteristics which show us Nie personality. They are the things which make God distinct and unique.

But don't panic and head for the exits. We are not going to cover all of God's Traits. Just about 989 of them.

It may well be true that God has a thousand attributes, and perhaps He has ten thousand, or one million. It really doesn't make that much difference. I believe that God has three main "Traits" print and these are affirmed over and over in Mis Word. It is from these three main traits that we can show offshoots of lesser importance. David writing in this 139th Fsalm gives us the three main Traits of God.

David writes, (read verses 1-6). In these verses we see the first "Trait" of Cod, which is called, "(mniscience." That word is made up of two words. "Omni" which means "all" and the word "Science" which means comes from a latin root meaning, "Mnowledge." To David is saying that God has "ill knowledge." That means He knows everything. The word itself is not found in Scripture, but it is shown in various Scriptures which point to God's "All Knowledge." Jesus said that God knew when one sparrow fell to the ground and that the hairs of our heads are numbered. The prothecies which men like Isaiah, Jeremiah and the others gave far ahead of their coming true, also help to prove the "Ill Knowledge" of God. Tod knows all that will happen in the future and He has shared these events in Mis ford throug! The Looks of Revelation and Daniel, along with Ezekiel. David was so overwhelmed by the fact that God knows everything he wrote in the Oth verse, "such knowledge is too wonderful for me, I cannot attain to it."

Then David asks the question, "hither shall I flee from Thy presence?" He is asking, "here can I so to get away from You Cod?"

Then to show the impossibility of that task he writes: (read vertes &-11.) In each and every circumstance God is present and there is actually no place to hide from Him, or met away from Him. And David is saying that is God is "Ominpresent." This means, He is everywhere. Again, the word "Omni" means "All" and in this case it means "completely," or, "entirely present." This "Trait" of God is perhaps the hardest to comprehend. All of us are limited by time and space and it is physically impossible for us to be in two places at one time. At least that's what clerks always tell us in the stores when we are in a hurry and there's a long line. As humans then, we have a tendency to think that what is an impossibility for us, is also an

impossibility for God. We may think that perhaps God is spread out so that part of Him exists here and another part of Him exists in the next room and do on. But such is not the case. God, simply because He is God can and does exist totally and completely in all places at one and the same time. Hard as that may be to comprehend, nevertheless, God is "All present," or present everywhere.

Throughout Tis Tori we can find to pesiling lost Toronto January of the is "Commission, Immipresent, and Commission." Just one brief example which is found in Isaiah 42:8. Here fod says, "I am the Lord: that is My name: and Ly glory will I not give to another."

Cod is saving that there is no to other being anywhere to even be considered as red. The is Alminhty; We is All Enowing; He is All Tresent; and He is All Dowerful. And when we consider this from the standpoint of our very small and insignificant little lives we must ask as David did in another Fsalm, "And what is man that Thou art mindful of him?"

A preacher named Ray Stedman wrote:

Isn't it odd
That a being like God,
Who sees the facade,
Still oves the clod
He made cut of sod?
Now isn't it odd?

David continues to show his amazement about God by writing, "Yea, the darkness hideth not from Thee; but the night shineth as the day: the darkness and the light are both alike to Thee."

David is pointing out that a "Trait" of God's which is elaborated on in the book of Revelation. That is, there is no need of light with God because He is the light and in eternity we are told there will be no night.

Then David roes on to write about hir discovery of God: (read verses 13-15). He is pointing out that when he was conceived, still a microscopic blob, God was aware of him and created him. Here is the argument which points out that abortion is wrong, (Read verses 15 % 16). Cod knows all about us even when we are being formed as a small microscopic nothing. Then does life start': At conception and this is what David is saying. That David is actually saying is that Cod is "(mnirotent." Tat means Ne is all Powerful." Old can do anything We wants to do. In Matthew the annel said to Mary. ".ith Gcd, all things are possible." "Tat statement cannot be made about any other being.

But just as fod can do anything, there are things We also cannot do. Does that sound strange! for cannot sin, to do so would make Mim like us. That inxwhaximinxcominxcomixxexximmum God conrot be tempted. That is why Gatan could not set Jesus to sin or be tempted by the allurements he presented to Jesus. Jesus was God in the flesh and had He wielded to 'atan He would have been completely equal with us and there would be no need of God. ill of the "traits" of "cd can be lurred into these three categories.

"(mniscient, unipresent, and (mnirotent." Theologians, or those who have made a study of for have called Him, "The fround of Peing, the Force of Life, the rincipal of Iove, the Ultimate Teslity, and so on. But just what are they trying to say. This type of language is similar to one of the lack of clarity we read about elsewhere.

(Industrial of the length of the Welfare Repartment to say that my baby was born two years aro. hen do I set my money?

"I cannot get sick pay. I have six children. Con ton "" " am glad to report that my husband who is missing is dead."

"This is my wighth child. hat are you going a ballon of "" "I am very much annoyed to have my son branded illiterate. This is a dirty lie as Twas married the week ' for children, one of which

is a mistake as you can see."

"Unless I set my husband's money pretty soon, I will be forced to live in 'mmortal life.

"You have changed my little boy to a rirl. 'ill this make a difference?" "In accordance with your instructions T have given high to this in the

Trying to sort out this kind of thinking can certainly be very confusing as well as amusing. But God has made "immel " perfectly alear concerning " me The solution one with the subject concerning "His Traits" is found in the Bible.

St. Paul's United Church of Christ Butler, Pennsylvania Fev. Ralph Link, Pastor Je Mr. Dale Rice, Minister of Music Mr. Roland Thompson, Saxophonist Acolytes: Doug Vensel, John Penrod January 26, 1985 ORDER OF WORSHIP 11:00 A.M. Chiming of the Hour Congregational Greeting *Processional Hymn No. 335 "Praise the Lord! Ye Heavens Adore Him" *Ascription *Confession (In Unison) "O Cod, you gave us a light for our lives, but too often we still are groping in the dark. Our lives should be a reflection of that Light, but instead we are casting shadows of doubt. Keep us from those things which tend to shake our faith. Help us to shine forth wherever we are to a world that budly needs the Light. Take from us all of our sin, cleanse us, and make us whole, through Jesus Christ our Lord"....Amen. *Kyrie *Assurance of Pardon *Praise: Pastor - Blessed be the Lord People - And blessed be His glorious name forever. *Gloria Patri - page 142 Hymn No. 443 "I Need Thee Every Hour" Call to Prayer: Pastor - The Lord be with You People - And with Thy Spirit Pastor - Let us Pray! Prayer Offering Offertory *Doxology - page 382 Anthem: A Piano and Saxohpone Duet Scripture: Matthew 22: 34-40 Sermon: "His Law" *Closing Hymn No. 547 "The Church's One Foundation" *Benediction

*Congregation Standing

*Closing Chimes Postlude == == == } == The bealtiful flowers on the altar have been placed by Mr. & Mrs. Howard Jaillet in memory of "Mother."
Mr. Art Shyder will greet the congregation at the door this morning.
'Shers for today are: Dick Mangel, ad Walker, Dick Eally, and Don Kingsley.
Munsery will be provided today.
Duck Mangel and Paul Riemer will be visiting the nospital this week.
Attendance last Sunday was 114 with 7 visitors.

Misspitulized: Mildred Wiles in Grove City Hosp.

WeDDAY - Volleyball
Spiritual Life Seminar begins at 7:00 P.M.

TIMDAY - vasketball 6-8
Fellowship Night of St. Paul's -8:15
WEDNESDAY - Special Olympics
Girl Scouts 6-8
PHUR:DAY - Basketball 7-9
Choir Practice 7 P.M.

Naminations for Elder and Deacon will be taken again today.
This is the last Sunday to accept nominations. Take a minute and write them down on a slip of paper and drop them in the offering plate or in the office.

NAMINEMENTAL DINNER has been set for February 14th at the cuality Inn. The dinner choice is Stuffed Steak Roll on Baked Chicken. The price of the dinner is \$8.00 each and you can begin to pay and reserve your dinner now.
Stup in the office or call Ginny. Make plans to join your friends of the churen for an evening of fun.
BEMEVOLENCE committee meeting will be held February 3rd at 6:30 P.M.
CONGREGATIONAL DINNER will be held next Sunday evening, February 2nd at 5:30 P.M. The Lay, Life and Work Committee is in charge. Bring a tureen, table service, and plan now to join in the fun and fellowship. The entertainment for the dinner is "Mountaintop Experience".

SPIRITUAL LIFE SEMINAR will begin Monday evening at 7:00 p.m. till 9:00 p.m. Plan to come and join in on a class that will help each of us with our spiritual life.

Call to Wership:
The LAW OF THE LORD IS PERFECT, CONVENCING AN COME:
THE TRESTMENT OF THE LORD IS SURE, MAKING STOR THE SIMPLE.
THE STANDARD OF THE LORD IS SURE, RAJICIONS THE FEART:
THE COMMANDMENT OF THE LORD IS PURF, ENLIGHTENING THE EYES.
*Hymn
Cffering/Prayer
*Doxology
Pastoral Prayer
Ryma
Scripture: Matthew 22:38-40
Sermon: "His Law" - St. Paul's Butler, January 26, 1986
*Hymn
*Benediction
stlude
THE STANDARD I ASSETTED

BILL
CHAR & WALAS. FAMILY

THE
MASTIREM
VILLETI

Community Pible Church - Cagamore, Pa. - January 31, 1902

G wud send lamb 4burn ofring

Checil this wk, observer we must lim "permissiones" will you be in word man all "cent" mb As social 10 C's rest of laws and 10

Scripture: Natthew 22:34-40

(Illustration of Wall Street cartoon)

4 Wall Street Journal cartoon sometime are pictured a man and his wife reading a church bulletin board which proclaimed, "Special this week, Observe any ETGHT of the TEH CONMANDMENT." The man turns to his wife and says, "There must be a limit to permissiveness."

A Commandment is a law. More specifically, the Ten Commandments are a set of ten laws given by God to man to be kept. Not content with this, the Jews added 632 laws for the living of life by the Jews. This became known as the Mosaic Code. From what we have looked at thus far, we know that God is perfect and He created everything perfect. But man spoiled that perfection through sin and this made it necessary for God to enact His law. This meant then that God could not tolerate anything less than perfect and anything which is less than perfect must be dealt with. Since man sinned and turned from God, God established the law in order to punishment set before man a standard which he should strive to adhere to.

Faul writing about this in his letter to the Pomans tells us, "For all have sinned and come short of the glory of God."

He aiso states, "The wares of sin is death." From this we understand that no one can encape punishment for sin because all of us are sinners. Ind the price, or the payment received for sin is "death," or separation from God. Because man has always questioned how to get into a right relationship with God, it was only natural that someone would pose the question to Jesus. He had dumfounded the religious leaders of His time, in particular the Badducees and the Thariseea tried to stump Him by asking a disturbing question. So one of them who was lawyer posed the question dixtaxbinexthem troubling them and we read, "Master, which is the great commandment in the law?"

They wanted to know which commandment they should keep and which of them they should ignore. The answer Jesus gave was probably totally unexpected. The said, "Thou shalt love the Lord thy fod with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment."

Now He wasn't telling them anything they diln's already know. Ill of them were aware that they were to love God with everything they had. Jesus was saying they were to love God from the depths of their very lives, the heart; they were to love Fim depply spiritually, their souls; and they were to love Him with their intellects, their minds. Ind He added, "This is the first and great commandment." They had only asked what the greatest commandment was and here was the answer. But Jesus probably caught the lawyer at the point where he had taken a breath and was about ready to ask further, when Jesus added, "Ind the second is like unto it, I ou shalt love thy neighbor as thyself. On these two commandments have all the law and the propriet."

le ludical visite in the circum line out inco. The flat I district the circumstance in the contract of the circumstance in the

a refutation or denunciation of the Ten Commandments, but a simple explanation of them. Lerkaps the phariaes 'idn': we this in that light. Tut if we read the Ten Commandments we find that the first four speak of work a man's relationship to 'oo', and the last is now's of man's relationship to his fellowman. This is precisely what Jesus said in these verses. So then we see here "God's Law." Ind "His Law" always has been and always will be "The Ten Commandments."

What then is the purpose of "dis law?" I'm first him; it so neveral in the muture of Jol. It low loss for him, much her we are dealing with a Moly God. One who will not tolerate sin. God mave those laws to Mis people to reveal the Messiah to them. With each sacrifice the Jews made they were aware that one day, someday in their history God would send a lamb for the burnt offering. The Ten Commandments set a standard to live by and revealed how man misses the mark. With the advent of Jesus Christ into the world man was able to see that God had sent Mis Lamb for a sacrifice and He was the Messiah. So the Tin Commandments then were God's standard rointing to the only One who could keep all of them without sin.

This then brings us to the Christian and the law of God. In too many instance we define Christianity as a nemative thing. It is made up of a list of not doing a number of things.

(Illustration of professor and questions about one who did good things)
A certain professor teaching a class told them of one who didn't cheat,
didn't steal, lived a good moral life, and didn't do things that were
wrong. He asked, "'as that one a Christian." All of his class agreed
thathe had most of the characteristics and was probably a Christian.
The professor said, "I have been describing my neighbor's dog."

Trying to tick off what we do right and don't do wrong is not what God intended for His Law. His Law was set forth as a standard to strive for and never as what man can possibly do. No one can absolutely keep the Ten Command ments. We have all broken some or most of them and Tod knew this would happen. But what He desired was to set before man as a standard to strive for rerhaps in strictly the human sense it is somewhat like the four minute mile. For years and years the goal of every long distance runner was to break four minutes in running the mile. It was the standard to strive for. Eventually someone did run the four minute mile and now I suppose the 3% minute mile is the standard to strive for. Now this doesn't mean that a mere human is going to come along and keep all ten of the commandments perfectly. It won't happen. It only happened inth Jesus Christ who was able to live without sin and He was the Son of God. His purpose was to show us the standard and live up to it, demonstrating for us what God had in mind when He mave the law.

The Apostle Faul tells this more clearly than anyone else as he writes in his

letter to the Romans. In the 8th chapter, verse 3, he says, "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. He says that the law could not save man because he could not live up to it completely. But God sent Jesus who was like us in a human body was God's condemnation of sin in the flesh. It was and is impossible for man to live up to the law. But God solved the problem by sending Jesus, not in a sinful body, or a body that contained in, but in a body like ours, yet without sin connected with it . We are born in sin and have sin indwelling us from birth, But the difference between us and Jasus is that this was not a fact for Him. Co aul adds in verse 4, "That the righteourners of the law might be fulfilled in us, who walk not after the flesh, but after the girit." He says that the intent of the law was to lead to righteousness and it is completed in the believer wie welk; not after the things of this world, or the desires of the flesh, the bedy. This righteourness is accomplished in us who walk after the mirit. Notice the word "Spirit" is capitalized which meet indicates that this rightaournes. it for those who seek to follow the leading of the Holy Spirit indwelling the bife of the believer. In other words, what the law could not do, Jesus did by Fig suffering and death on the cross. is we said last week, in trying to know fel, we council keep Jesus out of the picture. In order to understand and to know about lod, it is types that I as be included in the picture.

"His Law," or God's law was given as the standard for living, but to complete the giving of Tim Law, led or more a finited. The law stated what must be done and how life must be lived. Jesus came and said the law can be summed up in two comandments. The first is to love God with heart and soul and mind. The second is to love your neighbor as you love yourself. Then Jesus went about showing this by Wis sacrifice for manking.

(Illustration of king and son, taking his place at execution)

There is a story that a certain king had a son who became the most wanted criminal in all of the kingdom. The king was faced with a horrible problem. He knew the laws for had to be upheld by all of his subjects. He also knew that if his son could get away with breaking the law, then anyone could laugh at the idea of justice in his kingdom. So he permitted his son to be arrested, imprisoned, and sentenced to death. But the story goes on that on the day of the execution of his son, the king allowed his son to go free and took his son's place before the executioner. This is what Fod did. Justice was fulfilled.....you were justified because the King took your place on the cross that the demands of the law might be met.

we cannot live up to the absolute demands of the law, and this is why we have Jesus as our Saviour. Through Him we have access to the throne of Grace and we can have a right relationship with the river of the Law because we have been justified, or made just, or righteous before Him, "His Law" is His love through Jesus Christ.

St. Paul's Jnited Church of Christ Paul's Juited Charter Butler, Pennsylvania & Pastor February 2, 1986 Rev. Ralph Link, Pastor February Mr. Dale Rice, Minister of Music Mr. Roland Thompson, Saxophonist Acolytes: Kelly Mangel, David Andrews Chiming of the Hour Appouncements Congregational Greeting Joys
*Processional Hymn No. 363 'To God Be the Glory" *Ascription *Exhortation *Confession (In Unison) "Our Father, now that we have seen and known the manifestation of your Son and our Lord, we pray that it may become evident in our lives. Refute the prejudice that makes us hate others; upset the selfishness that blinds us to the debt we owe our fellowman; disturb the complacency that keeps as from your service; and cleanse us from all that would offend you. We pray all this in the name of our Lord and Savious Jesus Christ."Amen *Kyrie *Assurance of Pardon Prayer Offering *Doxology - page 382 Anthem: "Alleluia Roundelay" Anthem: Arthure: Isalah 42: 5-9
Sermon: "His Work"
"Closing Hymn No. 409 "Who Is on the Lord's Side?" *Closing Chimes Postlude "Unity and Brotherhood" + + + + + *Congregation Standing

The beautiful flowers on the altar have been placed by Mrs. Fern Minehart in memory of Loved Ones.
Mrs. Jane Weichey and Mrs. Ellen Bauer will greet the
congregation at the door this morning.
shers for today are Manty Henry, Frank Crawford, John Snow and Dan Bosko. Nursery will be provided today Lloyd Link and Bob Dellen will be visiting the hospital Attendance last Sunday was 119 with 8 visitors. MC NOAY - Spiritual Life Seminar at 7:00 P.M. Volleyball 6:30-9:30 TIESDAY - Masketball 6-8
Fellowship Night of St. Paul's 8:15 P.M.
WEDNESDAY - Council meeting at 7:00 P.M.
Special Olympics 7-9 Girl Sccuts 6-8 THURSDAY - Basketball 7-9 Choir Practice 7:00 P.M. The choir is looking for men to participate in the Easter music. Come and join us for practice and fellowship. FRIDAY - Recognition Dinner 6:30 P.M. BENEVOLENCE Committee will meet at 6:30 P.M. on Monday night for a short meeting.
ACTIVITIES Committee will meet today after church for a brief meeting. SWEETHEAPT DINNER is scheduled for February 14th at the Quality Inn. You can make your reservation now as well as pay for your dinner. The cost is \$8.00 per person. The choice of dinner menu is Stuffed steak roll or Baked Chicken. See Ginny in the office to make your reservation. Plan to join in for an evening of fun-Reservation deadline is February 9th. ONGERGATION DINNER will be held tonight at 5:30 P.M. Bring a tureen, table service, and plan to come and join with fellow members for an evening of fellowship and enjoy entertainment by Mountaintop Experience. A little business for the evening will be the 1985 Yearbook. e have invited lev. I rise count to be with as for diner this evening will be the 1985 Yearbook.

The have invited lev. I rise count to be with as for diner this evening and there will share a brief surmary of this let invite the level of the let invite the level of the tender to late to come on enday and be a part of this teminar.

If believe e.c. one who otherder the f. at one will attest to the p. correct mained from it. Ascription
Calito worship:
BY THE WORD OF THE LORD WERF THE HEAVENS MADE:
AND ALL THE HOST OF THEM BY THE BEFATH OF HIS MOUTH.
HE GATHERE THE MATERI OF THE SEA "GETHER AS A HEAP:
HE LAYSTH UP THE DEFTH IN STOREHOUSES.
LET ALL THE EARTH FEAR THE LORD
LET ALL THE "WHASITANTS OF THE WORLD STANT IN AWE OF HIM.

PSALM 33:6-8

"Hymn
Cffering/Praver
"Hymn
pture: Isaiah#2+5-9
Sermon: "His Mork" - St. Faul's Rutler, February 2, 1986
"Hymn
"Renediction
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LET ALL THE EARTH FEAR THE LORD.

"Hymn
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PSALM 33:6-8

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Community Bible Church - Cagamore, Pa. - February 7, 1993

/RENE

(HUS KING LOUIS XIV OF FRANCE)
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VS S-HERR IDENT JEHOVAH TH/LORD
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VS BA-WAT IS GLORY G SPL CET?
WAS BE-WAT IS GLORY G SPL CET?
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SON
BUT PHOCHS YF. COUM-RAPTUR OF CH, TRIB, 2ND CUM OF LORD, MILENIUM,
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(I'M'S SS TENCHE & ASK WAT G CANT DO - CANT PLEAS EVERNE)
IS C THIS TH/TRUTHO? LK FFOODS COMES & ASK - WHY???
WHY G PERMIT THIC?
(EXAMPL JG, BLINE MAN JN V MS 1-2, V JS ANSE W R)
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(I'M'S PORA FRIJ AGE IN LIF & ASK DUESCE & ANSON DO UM EASY
HIS FOCK HAS BIN MADE MANIFEST IN TH/MORL, & WF R ZOARY IT
2 CTHES SO THEY MAY KNO HIM & HIS WORKS

"Wis Mork" - Scripture: Tseiah 42:5-9

Crinture: Issish 40:500

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The floral arrangement on the baptism stand is placed by Dave Krebs in memory of his grandmother Mrs. Grace Riddle.

acrinture: Isaiah 42:5-9

(Illustration of funeral for Louis XIV of France)
It the funeral of line Icuis XIV of France, the cathedral was packed with
mounters. This kind was considered great by everyone. The entire cathedral
was dark except for one lone candle which stood at the front and illumined
the large casket containing the remains of the dead monarch. At the appointed time, Massilion, the court preacher, stood up to address the assembled throng. As he rose, he reached from the pulpit and snuffed out the one
candle which had been put there to symbolize the greatness of the king.
Then from the darkness the crowd of mourners heard only four words. "God
only is Treat."

This is the point which is so often everlooked when we think of speak of Cod.

in we have sought to study the doctrine of Sed, we looked at His ittributes, His Law, and now we are going to take a look at "His Fork." All of the Pible speaks of "His Nork." But I have chosen as our cripture portion a few verses from the prophecy of Isaiah as found in the 42nd charter, This chapter begins with a description of the promised Messiah. In the first 4 verses God describes Fir as being a pervant beinging the message to the Gentiles. This Forinture tells of Mis ministry on earth as well as Mis appearance a second time to bring about judgement. In these verses is the total picture of God's Work. The verses we are looking at as our Joripture for today textxxx elaborate this work. In the 5th verse we read, "Thus saith God the Tord." Mere is identified Jehovah the Lord and the actual meaning of this is the use of the letters YACH. This is pronounced "YAC". This was the sacred word which the Jews be leved was too secred to even pronounce. Tince the Mebrew alphabet contained no vowels, interpreters inserted vowels and this word comes out as "Y H TH. " and each place where it appears in the old Testament it is called "Jehovah." The literal meaning is, "The Cne Universal God." It is this runneme God who is, "He that created the heavens and stretched them out: He that agread forth the earth, and that which cometh out of it." vs 5b.

crtint part of "His Tork."

But He is also, "He that giveth breath unto the people upon it, (the world), and spirit to them that welk therein." vs Sc.

This is the Almighty God who created everything there is. This was an imp-

God not only breathed into the nostrils of the first man, "Adam," and made hir a living soul, but his breath gives life to all mankind. In hose that walk his earth. Now this isn't a theological way of saying that all people acknowledge or believe in God. It is merely saying that everyone owes their life, their very existence to this limighty being who is responsible for the very breath the least a.

Then Isaiah writes in the 6th and 7th verses in which God is speaking concerning His servant. God says, "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and rive thee for a covenant of the people, for a light of the lentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."

Here is almost the same message which Jesus read in the synamorue when He began His public ministry as recorded in the Slst chapter of the prophecy of Isaiah, verses 1 % 2.

Then God says, "I AM THT LCRD: that is My Name." God says "The Lord" is THE name by which He is to be called. This is Uis identification and belongs to none other.

God says further, "And My clory will I not sive to another, neather My praise to graven images."

What is the "Glory" which God speaks of here? The Hebrew word for this is "KABOD" and means, "weight, heaviness, werthiness." Thus it means God's worthiness, or His awesomeness as God, the 'lmighty. Since He is so awesome, and the Only God, He says that He will not share any praise coming to Him, and due Him with any ideal or manmade image.

He concludes this brief portion of Scripture with the words, "Tehold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them."

is we strive to understand the forks of God there are many things we could list and name.

The works of God have been done by Him to bring Glory to Mimself and no other being; Mis work is done through movernments; through nations; through individuals; and Mis works are done through the homes and families and particularly through marriage. All of these relationships are to be giving clory to God by any and all involved in them. But often the reaction of man in the circumstances of life is just not exactly what God desires from him.

(Illustration of f... teacher and learners on God's Omnipotence)
A lunday chool 'eacher had taught her young children a series of lessons on the all-powerful aspects of God. 't the end of the last lesson she asked, "In there anything and can't dof" **Textexxxixex** After a long pause, one little boy raised his hand. The thought she had not motten the lesson across and was disappointed that one of the publis had an answer.

To she asked disqustedly, "Tell, just what is it that had con't To?" "Well, "replied the little boy, "He can't please everybody."

... isn't that the truth? & look around us at the mobilems of others, or our own and we ask, "Why? .hy would fod nermit this to happen, or take place? An example of this which may are a record from this message appears in the Gospel of John in the Ot! chapter. There we read in the beginning of this clariful bound and the tes born blind. As Jesus was passing by His dise ciples asked Him, "Master, who did sin, this man, on his taken, in the case lind?" verse 2.

Jesus answered, "Neither hath this man sinned, nor his parents: but that the WOPKS OF GOD SHOULD BE MANIFEST IN HIM." verse 3.

How could the works of God be made manifest in a blird person. XXXXXXXXXX

Does this mean that in order to understand the "orks of Cod I must be blind? Does it mean that in order to appreciate the fifts of walking, talking, hearing, or life itself, we must do without them?

them. They saw before their very eyes the lives of seven people snuffed out in a split second. T. ev experienced the brevity of life and people dying at an early are. All of us have to deal with comething like this at sometime in our lives and the answers to the questions we ask don't come easy. Are these lessons for us to learn and understand just what God's works are?

(Illustration of Edward M. Ryan Jr. who died at 18, 10 months, 10 days of life A young man named Idward M. Tyan Jr. died at the age of 18 years, 10 months and 10 days, 6 days after Christmas of 1903. Almost all of his life was spent battling illness. I favorite prayer of his by an unknown author about a continuous of the strength that I might achieve,

But I was made week, that I might achieve,

But I was made week, that I might humbly obey.

I asked God for strength that I might know what is great.

I asked God for riches, that I might be wise.

I asked God for riches, that I might be wise.

I asked God for power, that I might be wise.

I asked for power, that I might have the praise of men;

I was given weakness, that I might enjoy life,

But I was given life, that I might enjoy all things.

I not nothing that I acked for, but everything that I needed;

Almost in spite of myself, my prayers were answered.

The greatest work of God was Hid creation of man. The greatest work God did

The greatest work of God was His creation of man. The greatest work God did for man was to provide him with salvation, through the blood of Jesus Christ. It doesn't matter what shape the body is in, whether the person is lame, or deaf, or blind, or crippled in any way; it doesn't matter how old a person is when they die; whether it is at birth, as a baby, as a teen-ager, as an astronaut, or an elderly person. That matters is that the person has had the life. changing experience of accepting Christ as I ord and Caviour.

God sent Jesus Christ into the world to give Himself as the sacrifice for all mankind. Fod calls certain people to proclaim that measure and net it to the people. And each one of us who hears the measure are to pass it on so that all mankind neth that message. The "Mis York" has been made manifest in the world, in Christ, and in us. The question before us is, "How are we manifesting "Is York as we are blessed with each day of our lives?" The we living for him and charing this life with others who need to know of lip Yorke!

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St. Paul's nited Church of Christ
                                    Butler, Pennsylvania
 Rev. Ralph Link, Pastor
                                                                      February 9, 1986
        Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxephonist
Acolytes: David Andrews and Kelly Mangel
  Prelude "Teach us Thy Word"
Chiming of the Hour
 Announcements
 Congregational Greeting
*Processional Hymn No. 323 "Holy! Holy! Holy! Lord God
                                                       Almighty"
*Ascription
*Confession (In Unison) "Loving Father, who gives completely
of His love to us, forgive our selfishness. We aren't
intentionally indifferent to others. It's just that
we are so caught up in our own lives, our jobs, our
    we are so caught up in our own lives, our jobs, our families, we look at the world ar und is from down deep in our own little worlds. We do care, but we don't take the time or the trouble to respond in lowe to the needs around us. Strengthen us to assure the burden of caring. Enrich our lives so we can know the joy of others. Forgive us our short-sightedness
     so we can try again. In Jesus' name."
 *Kvnie
 *Assurance of Pardon
*Praise: Pastor - Blessed be the Lord
People - And blessed be his glorious name forever.
*Gloria Patri - page 142
Hymn No. 161 "Breathe on Me, Breath of Jod"
 Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
                               Pastor - Let us Pray!
Offering
Offertory "Fairest Lord Jesus"
*Doxology - page 382
Anthem: "Hodie"
  Scripture: John 14: 15-26
Sermon: "His Foundation"
*Closing Hymn No. 557 "Christ is Made the Sure Foundation"
*Benediction
*Closin himes
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Community sible "nurch - : agamore, ia. - represely ra, 1492 |Serio: Jr 14:15-24 - "His Foundation" (Ilus Jewish/Prot girls W talk bout God) (Ilus Jewish/Prot girls W talk bout God)

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POAY LY -HIF FOUNDATION - DECEMEN OF TRINITY

(ILUS LOUIS EVANS & WAT GAT BOWT TRINICT)

F. YINN WCRO-TRINITY IN SCPIP - (FXAMFI GARNP TED ARMSTRONG &

... SLD TOMORROW)

RAFTUP NO FIR BUT STYL BLIEV AS BIBL TEACH WILL HAPN

OT GEN 1:26 - GOD-SLOWIM - PIUSAL & LEFUS PUUSAL

NOT YOF THAN ONE GOD, -G IN SEPRAT/DISTINOT FURSIONS & RIGH PRUV

NOT 1:166 JESUS - SP OF GOALTIED - VOID SEK CAL JE SON/CAP

THO? NO UNDERST & SAY WORSHIE 3 GODS - JERCWAR WIDNESS

(IUMS PREACHE INTERUPT BY JEN WITNES DURING SERMON) Creetings/Joys/Announcements/Prayer Requests Next Sunday after church - Lunch, Rible Study TRINITYM MCS DIF DOCTRIN EXTI Ascription JS GAV 1st UNDRST CF TRINTY - MT 28:19 Call to Worship: Jesus said: "GO TF THEREFORE AND TEACH ALL NATIONS. JN 14:16=FROMIS BLIFVE HAV MANFESTATIN OF HIM 4REST LIF HERE SON - JS, SPK OF FATHE-GOD, & COMF-CAP VS 17=SP - CAP VS 26A=EXPL H SP GO THE PERFERS AND CALOUR ALL NATIONS, BALTILING THE IN THE NAME OF THE RETIRER, AND OF THE FORM, AND OF THE HOLY THOUSE. TRACKING THEN TO ORDERVE ALL THINGS WHATSOLVEN I HAVE COMMANDED YOU. AME IO, I AM WITH YOU ALWAYS EVEN UNTO THE END OF THE WORLD. HERF C ALL THREE MANFES OF G IN ONE - THIS G'S FOUNDATIN SSCRIPS HELP UNDEST TRINITY
ACTS 5: X-4 H SP WHO IS GOD
RCM 1:7= f, ther who is god
MEB 1:8= A SCM WHE IS GOD
TR THIS: G IS ALL FULNES OF GODHED INVISIBL
JS ALL OF GODHED MANIFESTED
HSP ALL OF GODHED INVISIBL
HARD UNDEST: YES *Hymn Cffering/Prayer *Poxology Pastoral Prayer Scripture: John 14:15-26 Sermon: "His Foundation" - St. Paul's Butler 2/9/86 HART UNDAGE? THE THUS MAY HELD

HART EXPLOYERS - THUS MAY HELD

(II' MAN PROXIM MISISTED RIVE & CRAWL ON 10E)

MAY LUE HOW HE P WITHINGS OF GOD

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WAS MATTERS WE BEES IN G'S CARP & SIMPLY TRUS HIM SUPLY WAT

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ALL OF HIMSPLF VIL B REVEALD TO US *Hymn · tlude 7700 LAIRO NoLA

BUMBIN

Collection 14:15-26

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We see! Includers cur no underst, we creen also, your faith ut if the inflacet wat do kno, nelax in mat to who, astrus 10's core, will reveal elf to eatern as "e eair this precis will as ear in 'Crim' ler that worth of lines read value of ive this is the little whith understable low 10 could be a live this little whith understable low 10 could be in "entry little were need this little with the precise of the simulation of the little were need this little will reveal fus.

Scripture: John 14:15-26

tute wrote about the Trintiy:

The doctrine of the Trinity is, in its last analysis, a deep mystery that cannot be fathored by the finite mind. That it is a local a cripture, however, there can be no resonable doubt. It is a doctrine to be believed even though it cannot be thoroughly unlocal.

who xxxxxx the director of the Department of the Bible at Loody Rible Insti-

- The actual word "trinity" does not a pear in crinture. Tecause of this there are cults and sects which preach and teach there is no such thing. is just as silly as saying that the word "recture" does not annear in orintuge and since it doesn't it will not take place. The "apture" of the church is taught throughout the lew Testament even though the word does not appear. To it is with the "mintiy. You may not fird the word in the Bible, but you will find the teaching of it. This morning we are going to look at only a rortion of what the Bible tells us of the Thinity, "His Toundation." 1. we think about seeking to explain the Trinity we must first look at the Old Testament and it is there that we find the name for God is plural. The Hebrew word for God found most frequently is "Tlohim" which is plural. In the creation account God speaks and says, "let us," which is plural. Tere we see for the first time the mention of the Godhead unexplained of course, but as the Pible unfolds it becomes clear that God exists in three very distinct persons. Not three gods! But ONE God. God in three separate manifestations. As we turn to the New Testament in the Gospel of Latthew we see the evidence of the Trinity in the Paptism of Jesus as recorded in the 3rd chapter. Were, for the first time we see all three manifestations. In the 16th yerse we read "And Jesus, when He was baptized, went up straightway out of the XXENGXXXXXXXX water: and, lo, the heavens were opened unto Him, and Te saw the pirit of God descending like a dove, and lighting upon Him: and lo, a voice from heaven, raying, 'This is 'y beloved lon, in whom I am well pleased.'"

Then in Taul's letter to the Romans in the 1st chapter, the 7th verse we read; "To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our sather, and the Lord Jesus Christ."

For the moment just forget that Faul mentioned Jesus ir the verse. The point he is making is that here is a Father, who is God. To we have seen a Spirit who is God and now a Father who is God. Then we turn to the book of Febrews and in the 1st chapter verse 2, we read, "Tut unto the Son he saith, 'Thy the throne, G God, is for ever and ever: a scentre of righteousness is the sceptre of thy kingdom.'"

Here we see recorded that a lon who is God. To have all three who are co-equations and who all exist in the Godhead. From all of this we can understand that God is all of the fulness of the Godhead invisible; Jesus is all of the Godhead manifested, or able to be seen; and the Holy Spirit is all of the Godhead indwelling and acting upon each believer.

Hard to understand. Yes it is! Hard to explain? Trobably more difficult than anything else we may want to explain about fod. To then how do we had be this part of the Doctrine of God. Terhaps this may help.

This is perhaps an illustration how many of us are with the things of God. We question and there are next no answers and because we cannot understand all of the picture, we creep along in our fait. In the would only learn to accept what we do know and relax in that which we do not know, entrusting it to God's care.andx**Misx**ixd**xxx*** God will reveal Mimeslf to each laliever as He desires and this is precisely what Jesus was saying in our Cripture. These were Fil partian words to Mid disciples and He said as we read in the 18th verse, "I will not leave you comfortless: I will come to you."

Lis provide of the indwelling of the Moly Tririt is that we will receive the comfort we need as we live this life. It matters not that we do not understan all about God, or the Painity. hat does matter, is that we rest in God's care and simply trust Mim to sumply what we need in this life and in Mis eternity, all of Mimself will be revealed to us.

First we read of the Ipirit of God; then we read of a voice saying, "This is My Fon." So there are two of the manifestations, and then there is Jesus Himself, being called God's Fon. Now that isn't too difficult to understand but it becomes difficult to explain, doesn't it? Because of this those who can't, or won't understand accuse Christians of worshiping three gods. The Jehovah's witnesses are particularly outspoken about this.

(Illustration Jehovah's litness in church heckling preacher about "inity)

A preacher was expounding of the Trinity one Sunday and a Jehovah's litness was in attendance. I the preacher spoke of Tod in three persons the man kept interupting him. The man said, "You cannot prove that Jesus is the eternal Ton of Tod. Te was the PID THOPN of all creation, so He could not be deity. The Iternal Tather must therefore be older than His Ton; and if Christ is not as old as His Father, then He is mot eternal, He cannot be Tod." The preacher pondered what this man said, especially that, "A father must be older than his son." Then he becan to answer him, and this is wout he said, "thile you make such a moint concerning an earthly parent, it doesn't apply when we speak of Tod and I will prove it by your own words. You have just called Tod "The Eternal Pather." But how can Tod he an Iternal Tather, without having an Iternal lon. Iternal atherhood, domends Eternal Tather, without having an Iternal lon. Iternal atherhood, domends Eternal Tather, without having an Iternal lon. Iternal atherhood, domends Eternal Conship. Hen dod your own paternal parent begin to be your fahter.

It the very moment you became his son and not before. In order for God to the Tarnal ather, He must have become that at the Creation and so Fe has always had an Iternal Ton.

The Tinity is the most difficult loctrine to explain and although the may be able to think it through in our own minds, we may find it difficult to express Jesus gave us the first unedrstanding of the Three persons in the as we read in the 19th chapter of latthew werse 10. We said, "To be therefore, and teach all nations, birtizing them in the name of the Tather, and of the fon, and of the Loly stirit."

And then we have the very clear interrediction of this order in the lith verse Jesus said, "I will pray the Pather, and a shall give you another comforter, that "a may abile with

the Tather, and e shall give you another comforter, that 's may abi e with you forever."

Here is the promise that when desus had reparted to exceen, the believer would be a moniforate tion of this with the believer to the same that we have a moniforate tion of this with the believer to the same that we have a moniforate tion of this with the believer to the same that we have a moniforate tion of this with the believer to the same that we have a moniforate tion of the same that we have a moniforate tion of the same that we have the same that we have a moniforate tion of the same that we have a moniforate tion of the same that we have the same that we h

have a manifestation of Tim with the believer for the rest of his life. Now we see that Jesus was talking about the Pather and this of course is God. The person doing the talking is Jesus and He is the Jon. Then I is speaking of a Spirit to come and indwell and this is the Toly pirit. So there are the three manifestations of God. This is "Wis Foundation."

But perhaps in order for us to understand this a little more fully, let us look at three other portions of ripture which give us this information. You may want to write down these references to study them at another time.

In the books of Acts, chapter 5, verses 3 and 4. "Put leter said, 'Ananias, why hath Satan filled thine heart to lie to the Holy Tpirit, and to keep back part of the price of the land? While it remained, was it not thine own? And after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God."

The significance of these verses is that it shows a Holy spirit who is God.

Fastor: Jesus said, "Greater love Eath no man than this, that a man lay down his life for his friends. Y St. Paul's United Church of Christ Butler, Pennsylvania Rev. Ralph Link, Pastor are My friends, if ye do whatsoever I command you." He did this and calls us His friends. Let us share that friendship with the giving of what we have. February 12, 1986 Mr. Dale Rice, Minister of Music Mr. Roland Thompson, Saxophonist Mr. Roland Thompson, Saxophon.

Acolyte: Kelly Mangel

ORDER OF WORSHIP 7:30 P.M. Offering Offertory

*Doxology -page 382

*Communion Hymn No. 30 "Break Thou The Bread of Life"

*Consecration and Institution of the Elements *Frocessional Hymn No. 588 "In The Garden" Distribution of the Bread and the Cup *Prayer of Thanksgiving Anthem: "You'll Never Walk Alone" #cripture: John 6: 30-40 Scrmon: "Heavenly Bread" * ymn No. 256 "The Old Rugged Cross" *Ascription *Call to Worship: Pastor - When thou givest a feast, call the poor, the manned, the lame, the blind, and thou shall be blessed. Go out into the highways and hedges, and compel them to come in, the Lora wants His house to be filled. Come, let us *Hemodiction *Festlude worship God! People - He created the world and everything in it. *Congregation Standing He created me. liers and Deacons will be ishering as well as serving Fastor - Let us celebrate the doof News together. People - dod has come in Jesus Crrist, to reconcile communion this evening. Yearnocks and Daily Bread Booklets are in the Narthex. and make new. Feature Figg order forms are due back to Helen Riemer or Ginny Mangel or Sunday. Please give this your attention. Mondy Rible Conference will be held again this year at the end of May. Any Laymen wishing to attend, please let the office know. Time is drawing near to send in the regist-Pastor - Let us feast at His table! People - He calls us to share and celebrate His presence; to love and serve others; to proclaim life through Him. Pastor - Let us come to Him in confession! *Prayer of Confession (In Unison) "Almighty God, 1.k: the disciples we have made promises we have not kept. We confess to You our frailties, our doubts, our fears. contess to fow our traities, our doubts, our tears. We are driven by dreams and amountions, confused with cares and concerns. We are ruled by our motives and desires. Hear us as we come seeking Your cleansing and forgiveness. This we ask in the name of our Saviour, Jesus Christ".... Agen.
**Assurance of Pardon: you would like to go, please let the office know before Friday morning. We have 47 presently going, and are looking forward to a great evening of fun and fellowsnip with fellow members. Linner is at 6:30 P.M. Mr. & Mrs. Chester Stauffer will greet the congregation at the door this evening. Pastor - God makes new, for God is love. There is no fear in love, but perfect love casteth out fear, because fear hath punishment. He that feareth is not made perfect in love. We leve Him because He first loved us, and part of that love was and is forgiveness. Amen. Numbers will be provided tonight by Beth Tait.

Mespitalized: Mrs. Tresa Nichtlas at BMH.

LNLL HACTICE will be Thursday at 7:30 P.M.

LAYACHIYS DINNER will be held February 20th at 6:30 P.M. at St. Paul's L.C.C. in Connoquenessing. They will observe Youth Night. The tickets are \$4.00 and may be purchased from Jake Harmon. EAIRER ELL CHOERS FATERALL ONE 1250je Mile 12 1. 1 "Es 23

Community Bible Church - Cagamore, Pa. - July 25, 1093

Trelude
Areetings/Jovs/Announcements/Prayer Requests

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Y-, -PILMIN SAT HOLD BOLS/ANNO/CHIMS

WRAPPED CANAY

SUN - CH 10: 30 - AFTER DINNSTAIRS CARFTS

C: LIES/LOFFEE/PUNCH.

Ascription
Call to Worchip:
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IN MICE MANY.

*Tymn Cffering/Prayer *Poxology Pactoral Prayer Hymn

Awm.
Scribture: John 6:30-40
Sermon: "Heavenly Rread" - St. Paul's Sutler, 2/12/86
The Lord's Supper
*Hymn

•Renediction •stlude

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"Heavenly Bread"

Scripture: John 8:30-40

Jesus had miraculously fed five-thousand bearle with a small loaves and two small fish. Then that evening We and Wis disciples had proceed the sea to the other side to Capernaum. The people began looking for Wim the next day and when they saw only one small boat there, they surmised that He had gmae to the other side of the ea. In they came to the other side looking for Wim. And when they found Wim, they asked Wim, "Wahti, when carest Thou here?", vs 25b.

And the answer Jesus mave was that they had not come seeking the answer to the miracle He performed; or because they had witnessed a wonderful miracle, but instead, they came for more broad, verse 26.

We advised them to seek the things of God which lead to everlasting life, verse 27.

Their question was how they could do this, verse 18. And Jesus cave them the answer to believe on Fim, verse 20.

They then asled Jesus for a sign just as their forefathers had a sign in the wilderness of Manna, verses 30-31. The Israelites in the wilderness had been on the move for only about I month and they been to grumble and complain between they didn't have what they folt was the proper food as they once had in layer. To the Tord promised that Te would send then most in the evening and breid in the morning. In Txodus 16, we read starting at verse 14, (read this through verse 18). They were fee and had encurb. But the Jews were always looking for a sign in order to believe, instructively kerketieving. They seemed to think that God's plan was to see and believe. Instead, His plan is to believe and then see. And the Jews who were questioning Jesus were of the same stripe They were saying to Jesus, "Irove it. Trove to us that you are the Messiah as promised. There was strong Rabbinic belief that the Hessiah to come was going to do much greater work than Moses. They wrote: "In was the first redeemer so the final redeemer; as the first redeemer caused the manna to fall from heaven, even so shall the second redeemer cause the manna to fall. Ye shall fixed not find the manna in this age, but ye shall find it in the age to come.

For whom has the manna been prepared? For the righteous in the age that is coming. Everyone who believes is worthy and eateth of it."

It was believed that a pot of the manna had been hidden in the ark in the first temple and when the temple was destroyed, Jeremiah had hidden it and would produce it amain when the Messiah came. To the Jews were challenging Jesus to produce supernatural bread to prove that He was the legitimate hessiah. Every had seen Him take regular bread and perform a miracle with the it. But that was just regular bread. That they wanted was something supernatural and that would have proved to them that He was for real.

Jesus told them, "Verily, verily, I say unto you, Noses rave you not that bread from heaven; but Ny Tather giveth you the true bread from heaven," verse 32.

Contrary to their belief, it wasn't loses who save them the manna in the wilderness, it was God. And just as God wave them the manna, so God would give them the true bread and Jesus added, "For the bread of God is he who cometh down from heaven, and riveth life unto the world." verse 33. "ith this remark, the people asked, "Lord, evermore give us this bread," verse 34.

They were earn stly seeking and knew the solution for life did not consist

that the lintel over the door has been discovered and on that lintel is convert a pot of manna, with a flowing pattern of vine leaves and cluster: of the people had seen Fim and did not believe. Jesus suggest up what He

was trying to say in the 40th verse, (read this verse).

(Illustration of anchor inch passing out Gospel of John on train in India) fundhar lingh a Christian Indian was on a train traveling through India and be passed out sopies of the Gospel of John to the riders on the train. It have one to one man who became so anary he tore it in pieces and then throw the riders of the four winds. A man who was locking for meaning to life was walking along the tracks. He protted one small piece of raper and out of curiosity picked it up. It that was printed or that piece of paper in his own language, were the words, "I am the bread of life." He became to wonder in what book this might be found and who said it. He showed it to several of his friends and one of them told him it was from a Christian book and he shouldn't be meading that type of material. Undaunted, the man sought out a place to buy this Christian book and bought a copy of the lew Testament. He read the lew lestament til he came to the Gospel of John the 6th chapter and the 35th verse. There he saw what had caused him to begin his search. Ind from his further reading of the Gospel of John, he accepted Christ as Ris (aviour and gave the remainder of his life as a Christian minister to the people of India.

God brought this about with the words, "I am the bread of life." He has an-

SWENES

the hunger of each and every heart of those who truly seek food for their souls. Just as fed gave manna in the wilderness, so He continues to give manna in the world for all time. But that spiritual bread is Jesus Christ and Jesus Himself surmed it up in the 47th and 48th verses of this chapter. He said: "Verily, verily, I say unto you, he that believeth on Me hath everlasting life. I am that bread of life."

St. Paul's United Church of Christ Butler, Pennsylvania Rev. Balph Link, Pastor February 16, 1986 Rev. Ralph Link, Pastor February 16, 1980
Mr. Dale Rice, Minister of Music
Mr. Holand Thompson, Saxcphonist
Acclytes: Megan hewis and Becky Hilliard

ORDER OF WORSHIP 11:00 A.M.
Prelude "Behold a Host Arrayed in White" Chiming of the Hour Announcements Congregational Greeting *Processional Hymn No. 325 "All Hail the Fower of Jesus" Name *Exhortation *Confession (In Unison) "Most merciful Father, we confess that we have sinned against you and against our fellow-men. We have followed too closely the pathway that was men. We have followed too closely the pathway that was easy, and we have done whatever we desired. We have failed to praise you with our words and deals, and we have ignored the needs of others. Even though we have known your will for our lives, we have failed to follow it. Grant your mercy into us, 6 Father, as we express our regret for that which we have done. Receive us again into your fold, as we would endeaver to go forth serving you more faithfully, in the name of their contracts. of Christ" Amen. *Kvrie *Assurance of Pardon *Praise: Pastor - Blessed be the Lord God People - And blessed be His glorious name forever. *Gloria Patri - page 142 Hymn No. 229 "How Sweet the Name of Jesus Sounds" Call to Prayer: Pastor - The Lord be with You People - And with Thy Spirit Pastor - Let us Pray! Prayer Offering Offertory - "I Am Loved" *Doxology - page 382 Anthem: "A Lenten Prayer" Scripture: John 8:47-59 Sermon: "Pre Abraham"

*Closing Hymn No. 114 "Wonderful Grace of Jesus'

*Benedic'

9

*Closing Chimes Pestlude "Grand Chorus" + + + + + + *Congre ation Standing The beautiful flowers on the altar have been placed by Mrs. Catherine Ffl gh in remorp of foy. Eather hair will greet the congregation at the door todu. Ushers for today are Rob Jinroe, Bob Dellen, Rancy Dellen and Kevin Sayder. Numbery will be provided today by Mrs. Cathy Shoppeck. Audy sheppeck and Marie Henry will be visiting the hospital this week. hospital this week.
Attendance last Sunday was 110 with 8 visitors. Helpitalized: Mrs. Fresa Nicholas BMm -McNDAY - Spiritual Life Jeminar 7-9 Volleyball 6-9 THENDAY - Fellowship Night of St. Faul's at 8:15 P.M.
Basketball 6-8 WEDNERDAY - Girl Scotts 6-8 VBS Pre-Flanning meeting at 7:00 P.M. at the home of Mrs. Mange Smiley. This is for anyone interested or a teacher or volunteer for VBS. Golder Sircle - 7:30 P.M.

I SSDAY - Basketball 7-9 around the world. The new Yearbooks are still available in the Narthex. The new Daily Bread booklets for March, April, and May are in the Narthex for you to pick up. In the Narthex for you to pick up.
Easter Rgg Project will be extended one week. If you have order forms, please return them to the church next Sunday. Make sure you give them to Helen or Ginny. Butler Area Laymen's Dinner will be neld February 20th at St. Faul's J.C.C. in Connoquenessing. The dinner is at 6:30 P.M. Tickets are \$4.00 and may be pruchased from lake Harmer. This is their Youth Night Jake Hannon. This is their Youth Night.
Mrs. Eleanor Sandbach would like to express her thanks and appreciation for all your prayers, cards, and concerns during her hospital stay. She is now resulting at the lugar Creek Nursing home in worthington. I'm sure she would appreciate hearing from you.

Community Bible Church - Casamore, ta, - March 7, 1993 Prelude Greetings/Jovs/Announcement/Traver Peruests lesson ? Will meet for next Bible study after thurch Marko 28 still 3 books Genesis awailable get from Matilda - 4,23 can get more & if want wea give order to Matilda Pro to the format he with JUPION ENDR-14 CETTLE SBUSH FIL CUI STEVENS Firm Macription Georphion
Call to Worship:
COD IS OUR REFUGE AND ST'ENGTH, A VERY PRESENT HELP
IN TROUBLE.
THEREFOR WILL NOT US FEAR, THOUGH THE EARTH BE REMOVED,
AND THOUGH THE MOUNTAINS BE CAPRILL INTO THE MIDST OF AND ENCYCH THE MODIFIED OF CAPALDS THE HE THE THE SEA:
THE SEA:
THOUGH THE MODIFIED SHAKE WITH THE SVELLING THEMSEF.
THE GOO OF HOSTS IS WITH US, THE GOD IF JACOB IS
OUR REFUGE.

PEGG BAILTY VO TEN COM HERIOTY

Offering/Prayer
*Doxology
toral Prayer

• Hymn *Renediction

SANOY

Scripture: John 9:47-59 Sermon: "Pre-Abraham"

CRETCHEN - MARY WOLFF FAMILY - HOINN Vss 1-2 = fed them Vss 16-22mStud B# Lord, - No man cud C God & live???? Vs 35mend convrs W/Lord

Twents past week & end 'imes

Jesus said there would be false Christs.

In Natithew 24:23-24 He said:
THEN IF ANY MAN SHALL CAY HITT YOU. 'I.C. HERF IS CHRIST,
THEN IF ANY MAN SHALL CAY HITT YOU. 'I.C. HERF IS CHRIST,
OF THERE: HELIEVE IT MOT. FOR THERE SHALL ARISE FALSE
HELICTS ANY SALST PROPHETS, AND SHALL SHEW GYNAT SIONS AND
SONDERS: TRECKTOH THAT, IF IT WERF LOSSIBLE, THEY SHALL
DESSIVE THE VERY ELECT." events past week & end fines

Maco Texas man jumped through living room window and declared that man on TV is a fake. I am Jesus Christ, take me to saco, Texas.

Serip: Jn 8:47-50: Sermon: "Pre-4braham"

2DAY BGIN LK AT -DOCTRINE OF JESUS CHETS

PORT BOTH IF AT -DESTRUME OF JUSTS SHEETS!

SOUNTING JERU: THEWEST * CONCLUD DAY FEAS TABS IN FAL OF YR

TATE OFF BY NUM AS OCT 11, 294D

JS THACH IN CORT CAPM, COM MEST FLAG ANCESTING

THE HEIN HEROBYMANY, B'T WAT SEL BOUT SELL LEAK INT PHARS & BGIN

IN. IF W/HIM
LURE, PHARS/SOPIBS NO CONVINCITOFL COMPTIN MAN BOTH JEW/G-NTILE.
DIENT BLIEV NEED OF GAVIOR & ALTHO KNU ICRTES CHORT UNDEST HOW
MAN MICE BORN FR/ABUV ORD ENTE K OF HVN, ESPACIX IF FERSA A JEW
DIENT UNDEST STORY OF FAL, HISTRY MOCTS & PROPHS, HOW UNDEST JS?:??
FD HERE HER, COMERCH THIS ORE CLAIM 2B THEIR MESCLAIM
MOR HE JPCK, GOTTR TH/DEBAT & HE SAY THING THAT 2B BLASEHEMY
HE TOL THEM NO FOLLMPS AB THEIR FATHS, INSTEL FOLLO THEIR FATHS

SATAN

SAGAN
THEN ANGRED & READ VSW 45-46
REMIND THEM VS 47 - THIS INSULT SUBWIBLIEV THEY ON RT TRAK & 2B
TOL NOT OF GOD MORE THING JO CUE HAV SEE SPHEM
THEY SHUT HEATF-MANNES AND FROTEIN BWO OF G BOUL BLIEV HAT ALL
OF IT & NEED NUTH FURTHET II MESCIAH CAME
& SINC THIS MAN NOT MESCIAH &S FAR AS THEY CONCERN, CLD ADAGE,
WEN IN DOUBT HURL INSULES CAM INTO PLAY
VS 48-ANER JC - TAPI CAMADEANS HALF BEFERS HALF JEW WATEVE ASIML

VS &&_ARER US - TXPL SAMAPHANS HALF BEFENS-HALF JEW WATEVE ASI
CONSIDE AS HEFTIC & 28 AVCID BY ALI GUT JUNS
BYPAS SAM,GO RND IT, JS DIDNT & KNU HIS GORV W_WOMN AT VEL

* SO INSULT JS
VS % AS-NOTIC GOW JS ANSR-NO DEFEN DELF ASATNOT THRE SAMARTAN
THEY DISHONDE G, BY HOW THEAT HIV - JESUS
VOS SOUTHLES OF WORDS FOR THE THEAT HIV - JESUS
VOS SOUTHLES OF WORDS FOR THE FAMILY AS THE SOUTH SOUTH HIV
**YOU WAT HE ARE NO BYTHINK IN THEIR LIVS

THE SIZE MENT THE TREET A LASH CUT IT HIM - VES 57-53

JS MENT ' THEY WUD L'STN SHIM, HE TEL THEM HOW SHAV RT RELATSHOP

ANGOD R IF IC. WURNT B SEPRAT ETENLY FR/GCD R IF IC. WURNT B SEPRAT ETENLY FR/GCD BUT THEY CALLY THINK ENT DETS & SEATHERS GAV LAW & WEP DED, & SC WEP PROPHS R NOT GPTF THAN ABE? OR R UZ?

A SO MED PROPHS

THTY ASK-SURITY UR NOT GPTP THAN ABE? OR R U??

A POUNTS ONLY IS MED HAV JCAPT THEM W/MAT DID & SED & NEWR QUITE SERT IF FOR REAL

BAR OR MINDS LAY MOUBT, MAYBE, JUS MAYBE MITE B TH/MESSIAH

& IF MAS, MED THAY MIS COMPLET REV FR/GCD???

VOS 54-55-26 SAY MUD DC NO GUD HONOP SELF, BGUZ HONOP MAN 2A MAN

HE SOT THE HONOP SECD & G WID VINDOAT HIM & REVEAL HIM 4MAT MAS

HE TEL THRY THOU KNO GCI & WORE HIM, RATHE NO KNO G, & FOLO SATAN

VS 56-MOS BLASTHEMOUS STATMEN CUD MAK 2THEM

IN: 1-2-VICIT FR/GOD

FEN THEM

FED THEM

FED THEM

VSS 16-22= STOOD YET 94 TH/LORD ONE MAN STAY & IDENT AS TH/LORD

NO MAN GUD C GOD & LIV, SO HOW EXPL THIS?

THIS PRE-INCARNATE APEARANC OT JC - JS M/B TR/BGIN & BA TUY

HUNN FORM AC SETH, APEAR SEVEL TIME OT IN FORM MAN

ABE CONVERS W/LORD, & ENC CONVERC PEAL V 3-3

this apear wat is talk bout - ABE BIN TCL MUD C & TALK W/MESSIAH

MHO WID ONE TAY OWN & SAY CHILDRN OF IGRAEL.

SHIT JS HEPE, MAK CLAIM HE MESCIAH BROK PABE, & ABE HAD UNKNOW TALK

TO.

TO SHEPP HE NOW STAN IN FRONT THE? INVALISH JAME
THEY NO UNDERT HAT JE SAY TO THEM A ASK-WS 57
NO HAY THEY AGET JE BIPPH TUPPNATURI, SCHN VIRG IN BETH,
A THIS SHIPT PROCHE ISA & MICAH & THUS WAS MESCIAH
INSTIT THE? BOWN ILEGIT & B FALS PROWN & CLAIP B MESIAH SO
GATHP FOLICHING & HIMMINY TY/JEYS
VE SEUS SED HE BRABE, ROPUP WORT EXICTENC MEN HAY - I AM
(I.S. & FARNY ORCHRY & NEAT THE ORCH) SLITHE BY ST PID DE MISTAK
CNCE SE, IF HAT CAY (TSH AT RIPTH WUD HAY WICH CUEB BLIND
(ILUS BEY TUR & CRUCIFIYIN)

AUTHOR HEBPTME TFILS US 1%:8
JESUS CHRIST THE SAME YESTERDAY, AND TODAY, AND FOREVER.

HE MEYE CHAGS & NEVE WIL CHAG BOUE TE ALMAIS BIN & ALMAYS WILB FOR HIS TRUTH IN TH/TEMI, THEY FIK UT STONES JUS CUTSIDE CORT OF MOMN TO STONE HIM TO LETH THEY CURT AGET THE TRUTH BOUZ QUESTIN ALMAIS BIN & WILB, WHO IS JESUS???

WHO IS JESUS TO YOU?

crim: Jr 1 27-70

lit det crim: Jr 1 27-70

Jr 2 27-70

cuz then wudl merly home of can 2 man

Take to a first consider the francis of important the first of word, but rither

them is the construction of fair and

it is then they call that francis word, but rither

districts and construction of the first of word, but rither

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Joripture: John 9:47-59

Text: John 9:59

The scene is the temple in Terusalem. The time is the eighth daxxof and concluding day of the Teast of the Tabernacles in the fall of the year. XEXXX where Screone has set the wexnex date winking as October 11, in the year 29 1.). Retareatementatementhisatementhemetatement Jesus was teaching in the Court of the .omen which was the common meeting place for the worshipers. His teaching had been heard by many of the corron people. But what le said about Himself began to draw the attention of the Pharisees to the extent that they began to debate with Mim. The leaders, that is, the teachers, Tharisees and Coribes of Israel were not convinced of the total corruption of man both Jew and Centile. They didn't believe in the need of a Taviour. Although they knew some of the Criptures, they couldn't understand how a man "must be born from above in order to enter the kinedom of beaven," and especially if that person were a Jew. If they didn't understand the story of the fall, the history of loses and the prophets, how could they under tind lesus? I chere they were, confronting this (ne who claims' to be their 'es. ich.

The more He shoke, the hotter the debate became became herouse Te was saying things that to them were considered blashery. Te told them they were not followers of Toraham their father, but instead, they were fallowers of their father than. This must have answered them and Jesus answered them as we read in the 45th xexxe and 46th verses, "And because I tell you the truth, ye believe He not, hich of you convinceth he of sin? And if I say the truth, why do ye not believe he." -

Then He reminds them, "We that is of God heareth God's words: ye therefore hear them not, because we are not of God." - vs 47

Thexisexxected exected exected

This remark was an insult to these Jews. They believed they were on the right track and to be told they were not of God was the **kwikhtxsf** worst thing Jesus could have said to them. They had that their hearts and minds to any further revelation of God because they believed that God had given them all of it and they needed nothing further until the Messiah came. And since this person was not the bessiah as far as they could escertain, the old adams of "When in doubt, hurl insults," came into play. To they answered Jesus, "Jay we not well that thou art a jamaritan, and hast a devil? - vs 48

The Demaritans were a hated people. They were half-breeds, half Jew and half whatever other nationalities they had apprint the Texas of the country had a

whatever other nationalities they had assimilated. They were considered as heretics and were to be avoided by all sood Jews. When it became necessary

to travel through that territory, all good Jews were expected to go around it and not through it. Jesus had just come through Camaria and these Jews knew i it. The news of His conversation with the woman at Jacob's well had probably preceded Him and how then We had ministered to others there had probably rankled them to the core. To their insult was that "e was a "amaritan and was indwelt by a devil besides. But notice how Jesus hundles this insult. He says, "I have not a devil; but I honor my lather, and we do dishonor He." Jesus wakeaunammentiannof doesn't even manking forend Himself against the charge of being a femaritan. Instead, We says We doesn't have a devil and that We horors Wis Pather while they do dishonor to God by the way they are tresting lim, Jesus.

He further tells them, "And I seek not by own clory: there is the xkx that seeketh and judgeth. Werily, verily I say unto you, 'I' a man keep My saying, he shall nover see death."" - vss 5A-51

If they had really been concerned about discovering who Jesus really was, they would have noticed how "e never sought glory for "imself, but always told those Te was dealing with to give glory to God for what he was able to do for them in their lives.

fut when Jesus told them that if they would keer Fiw sayings they would not see death, these men thought He meant physical death and they lashed out at

Him. They said, "Now we know that thou hast a devil. Braham is dead, and the prophets; and thou sayest, 'If a man keer my saying, he shall never taste death.' Int thou greater than our father Braham, which is dead? And the prophets are dead: whom makest thou thyself?" vsw 52-53

Jesus meant that if they would listen to Him, He was telling them how to have a right relationship with "od and if they did this they would not be separated eternally from God. But they were only thinking of physical death and their forefathers who had riven them the law were dead, and so were the prophets. They were actually asking at this point, "Brely you are not greater than libe raham? Or are you?" They had their doubts, but Jesus must have scared them with what He did and said and so they were just never cuite certain if He was for real. It the back of their minds must have always been those linearing doubts that maybe, just maybe He might be the lessiah. Ind is He was, were they missing the complete revelation of God?

To Jesus answered them, "If I horor Myself, 'y honor is nothing: it is by Father that honoreth le; of whom we can, that We is your God: wet we have not known Mim; but I know Mim: and if I should say, 'I know him not,'I shall be a liar like unto you: but I know Mim and keep His saying." vss 54-55 Casus was saying that it would do no good to honor Himself, because then it would merely le honor of a man to a man. But to sought to show Honor to God - and God would vidnicate Him and reveal Wim for what He was. He was telling them that they only thought they knew God and worshiped Fim, but rather, they didn't know God and were followers of their father stan. Then Jesus makes what to them was the most blanghomous statements La could

make, le said: "Your father Ibraham rejoiced to see Iv day: and he saw it, and was mlad." - vs 56

Jesus was saying that their surrosed father (braham had been promised by God that he would be blessed with a covenant relationship with God. That means that he would have a special relationship with God. To discover what Jesus was sayin, we must turn to the 12th chapter of Teresis. There we read in verses 1 - 2, (read these). The ham fed them and we read in verses 16-22, read these.) In the 22nd verse we see that braham is standing talking to one of the three men who came to him. That man is identified as "Abraham stood vet before the Lord."

fince we know that no man could see Tod and live, this man had to be another ranifestation of fod and this is one of those appearances which are known as the "Tre-incarnate" aprearances of Jesus. Jesus was with for from the Very beatrning and before te took on the human form at lethlehem, He ammeared at different times in the 11d Testiment in the form of xx a man. In this cripture, Chraham talks to Fim and actually questions the validity of destroy ing the cities of odem and Generah if some good people are living there. After the conversation between 'braham and Jesus is concluded we read in the 33rd verse that The lord departed from Abraham, (read this verse). Low this appearance is what Jesus was talking about. Braham had a chance to actually talk to the Messiah that he knew would one day come to save the child ren of Israel. Put more than thir, Jesus is now making the claim that We was the Lessiah promised to Lbraham that ibrham had been privileged to hear about and had unknowingly talked to and now He was here standing in front of these unbelieving Jews. They could not understand or comprehend what Jesus was saying to them. So they said to Hir, "Thou art not yet fifty years old, and hast Thou seen Abraham?

There was absolutely no way in which they were coing to accept that Jesus' birth was supernatural; that We was born of a virgin in Bethlehem in fulfillment of the two prophecies from Isaiah and Micah; and thus was the Messiah. Instead they thought of Him as being born illegitimately; ad being a false prophet; and as being one who made claim to lessiahship in order to mather a following and hoodwink the Jews.

But undaunted by their unbelief and hostility Jesus boldly states, "Verily, verily, I say unto you, 'Pefore 'braham was, I am.'"

Jesus said that when Abraham was born, He, Jesus was already existing. He said that He was never without existence when He said, "I AM."

(Illustration of Panny Crosby hyrn, "Mear The Cross," and "Ten Mur")
Panny Thosby the hymn writer who was blinded at birth by the studidity of a doctore, and yet who said if she had one wish at birth would have wished that she could be blind, wrote a hymn in which she states, "Jesus keep me near the cross - there a press precious fountain, free to all, a healing stream, flows from Calvary's mountain."

In the movie "Ben Hur" there is the unforcettable scene of the crucifixion

of Jesus. He is nailed on the cross and the heavyc cross is dropped into place on the hill of Calvary. The scene shows the cross at the base, and only the feet of Jesus are shown. Then a drop of blood falls and bits the ground, then another, and another, and the blood begins to make a puddle at the base. It rets very black and a storm approaches with lightning and thunder. Tain starts to fall and the rain mingles with His blood. Then it rains harder and the puddle of blood mixing with the rain begins to trickle down the hillside. The camera follows the stream unxilation water and blood until it becomes a rasion terrent. Nour You are left to your imagination, and in your mind's eve you can see Yis blood appresding from stream to stream, from river to river, from ocean to ocean, and f until every shore has been washed with the blood, as webolizing Win blood shed for all the world,

The author of Mebrews tells us in the 13th chanter the 8th verse, "Jesus " hrist the same yesterday, and today, and forever."

He never chankes, "e never will chance, because Te has always been and will always be. For His truth to the Jews in the Temple, they ticked up atomic full cutally at the Temple of the Time of the Could not accept the truth. The cuestion always has been and always will be, "ho is Jesus?" he, it Jesus to you.

St. Paul's United Church of Christ Butler, Pennsylvania Rev. Ralph Link, Pastor February 23, 1986 Mr. Dale Rice, Minister of Music Prelude "nymns from Olivet To Calvary" Chiming of the Hour Announcements Congregational Greeting Joys *Processional HymnNo. 634 "O, How I Love Jesus" *Ascription *Exhortation *Exhortation
**Confession (In Unison) "We confess unto thee, 0 God, how weak we are in ourselves, now powerless to do the work of life, how prone we are to selfishness and sin. We beseech thee to grant us strength, the strength of thy Spirit, the power of thy Christ, wherein we can do all things. Fnable us thus to repress every selfich inclination, every wilful purpose every whiled feeling every thought and purpose, every unkind feeling, every thought and word, every deed of anger and impatience, and to cherish perfect love, constant kindness and pure motives. All this we ask in Christ's name....Amen. *Kvrie *Assurance of Pardon *Praise: Pastor - Blessed be the Lord God People - And blessed be His glorious name forever. *Gloria Patri - page 142
Hymn No. 231 "Take the Name of Jesus with You"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray! Prayer
Offering
Offertory - "Something Beautiful"
"Doxology - page 382
Anthem: "Forth He Came At Easter" Scripture: John 9: 1-7
Sermon: "Global Illumination"
*Closing Hymn No. 636 "The Light of the World is Jesus" *Benediction *Closing jmes

Postlude "Fanfare For a Festival"

++++++ * *Congregation Standing +++++

The beautiful flowers on the altar have been placed by
Mrs. Ann williams in memory of Loved Ones.

Mrs. Marge Smiley will greet the congregation at the
door this norming.

Users for today are Dick Mangel, Don Kingsley, Dick Dally,
and Ed Walker.

Nursery will be provided today by Mrs. Sue Davis.

Mary Lou Davis and Marilyn Snyder will be visiting the
hospital this week.

Attendance last Sunday was 122 with 6 visitors.

Hospitalized: Wayne Fencil, BMH
MONDAY - Spiritual Life Seminar 7-9

Volleyball

THESDAY - Fellowship Night of St. Paul's 6:30 P.M.

WEDNESDAY - Basketball 7-9

Choir Practice at 7:00 P.M.

EASTER EGG order forms are due in today. Please give them
'Helen Piemer or Ginny Mangel. If you forgot yours
please phine Ginny with the totals this afternoon, we
need to know this to figure the candy order.

VACATION BIBLE SCHOOL plans are in the working. VBS is
scheduled for June 23-27th. we still need a few helpers
and teachers. We will also be looking for snacks. If
you would like to volunteer or nelp in any way, please
make contact with Marge Smiley the director for 1986.

LDVE JOAVES are still available for those who have not
picked theirs up. You may pick them up in the Narthex.
This years project will support would vision in their
work in Africa.

CITI/ENS FOR DECENCY - If you would like to contribute you
may still do so. All support is urgently needed. Please
consider doing something toward this end.

ACTIVITIES COMMITTEE is participating in a Bake Sale at the
Butler Mall. We need help to have this become a success.
We need people to volunteer to bake pies, nut rolls, etc.
Also we will be doing some baking at the church this
week. If you can help, in any way, please contact Helen
Riemer or Phyllis Tait. I'm sure they would appreciate
all you can do. Also we look for some support by seeing
you at the bake sale Feb. 28th and March Jet.

New Members will be taken in on Palm Sunday. If you or any
one you know rould like to join, ple

Community Bible Church - Sagamore, Pa. - March 21, 1993 Prelude Greetings/Joys/Announcements/Praver Requests Bible Study next Cunday after Church can pet more books - study Genesis FANTER SON APR II - SUNRINE 7 BRFST &
EANTER SON APR II - SUNRINE 7 BRFST &
TOTAL CHURCH ABOUT 7.30
TOTAL BIOLE STUTT LUNCH ALL WELCOME.
G. 27 HEADERY NICH; CLEANUT
THE CHURCH MIXI SUN. P. SUN - CLUCKS AltEAP Call to Worship: all to worship:
SING SPAISES TO GOT, SING PRAISES:
SING SPAISES UNTO OUR KING, SING SPAISES.
FOR GOL IS THE KING OF ALL THE WARTH,
SING YE SPAISES TITH UNDERSTANDING. FSALM47:6-7
ymn. Ofdering/Prayer *Doxology
Fastoral Praver
Hypn - 3 Scrinture: John 9:1-7 Sermon: "Global Illumination" - St. Paul's Butler 2/23/86 "Hymn - 2 *Renediction - bosilude -200 - THAVES (00 1 OFA HEARS Black CLALL - 4Ear. MARY ITHER

"Global Illumination" - "cripture: John 9:1-7

(ING AIPORAFT CANATER, NO LITE, SIX PLICTS)

MAN NEED LITE IN CORD 2LTY IIF PRILECT

OUT SOUTH THIS WORN IS FOLD HE OF BEAFFRING DAY IN JE LIF

HE JAP BEN IN TERMIL ON LAS DAY FRACT TABS: SCRIBS/FHARS BROT

LOAN JE SED - BLAD Y. 21 DEAR N. MIS - BROCED CHAP 8

LEN JE SED - BLAD Y. 22 J. CHAP 8.

THE SOUTH THIS WORN IS FOLD IN THE FURTHER AS SHARD DAYS AND

THE SOUTH SAN ARE CLD QUES JEWS ASK CONCERN SINS ON LAS

'Y OF FLAR HANGES IN THOSE RUIS 1DES.

LOC IT MEN DAY, E FORD SAN I JS HAS ENCOUNTH W/BLIND MAN IS I

VE 2-JUSANSHS & SED G BUD UCD COASIN 2GLORY SELF

PASSOD ON

VE 4-JUSANSHS & SED G BUD UCD COASIN 2GLORY SELF

VE 4-JUSANSHS & SED G BUD UCD COASIN 2GLORY SELF

HIS CREATE SEINGS

BUD JS TIM L MIDD & JS USF ANALGY NITE/DAY

EXPL LIMITED LITE AN NITE, OIL LAWES ETC

VS SENC SAY WEN UT THIS PETH LITE GO GUT

HE SAY HE REV FR/G & SHO TH/LITE G SENT

EY'L BOMAN WORL PEO LIV IN, BURK/DANK/NO LITE

MEGICH PEOM A LOGGLY IN HARD TO THE AFT. BIRTH

UF CHI JA LITE SLITEN EN/SETTING, TH/GLORY OF THY PEO LOGATI

HE WAIT HAVE ALL CHEE IN RICUSNES, BILL HOL THY HAND, B JIL PEFF

THE ALLY MO TAS TO BOOK OFF SA:

I TH/L HAV CALL CHEE IN RICUSNES, BILL HOL THY HAND, B JIL PEFF

THE ALLY DO THE A ALLTE 2 TH/GENTILES THAT THOU MAYST B KY

I TH/L HAV DA TO THE A ALLTE 2 TH/GENTILES THAT THOU MAYST B KY

THAT JALLO IN TAPPINES HAV JEEN A GPT LITE; THAT DWELL

THE MAIN LITE SULLANCE, PADIANCE

JIN USF GR. APPEROS MEN STY LITE HERE

IT MEAN-LITE, ERILLANCE, PADIANCE

MORD APAR 22 THE SID PLEADEDLY OR 2 TH/FUTH BROT BOUT BY HIM

JS SYN HETCH OF TH/SHADO OF THE TIP CHAPS GOOP! IN

2 SIN HETCH OF TH/SHADO OF THE TIP CHAPS GOOP! IN

2 SIN HETCH OF TH/SHADO OF THE THE THE FET A HIS COUL

WE SE-ASKS BOUT THIO & THIS HIS AND

THE CIMS GIV EXAMPLE & ALL BLIFFER

THE TIME OF TH/SHADO OF TH/SHADO OF TH/THE HIS AND

THE CIMS GIV EXAMPLE & ALL BLIFFE

THE TIME OF TH/SHADO OF TH/THIS HIS AND

THE CIMS GIV EXAMPLE & ALL BLIFFE

THE TIME OF TH/SHADO OF TH/THIS HIS AND

THE CIMS GIV EXAMPLE & AL

* WHITHE HE BE A SIMUL OR NO I KNO NOT BUT ONE THING I KNO, THAT WHERAS I WAS BUMD NOW I SEE. HE BROT LITE EXXX OUT OF DARKNES WHEREVE WENT

(HITS LANGLIGHTER & FUT OUT LITES FER IT IS DAIR)

US CAM INEMEDISPREVID LITES BRING DAWN IN E A LIF/HART OF THOU

WY FIL PROCESS HIM

AT LIFE CURS SEMAR & SGIV TRUTH STHOU STRUGG DARKNES/SIN OF

THE CURS SEMAR & SGIV TRUTH STHOU STRUGG DARKNES/SIN OF

THE WAS NO PEGEPTIVE WIJS HE DUT MUSE ON MANS EYES & TOLE GO

WASH

MAN DID & WAS HEALD

JS SED: YE & TH/LITE OF TH/ECRID. A SITY SET ON A HILL CANNOT

JS SED: YE & TH/LITE OF TH/ECRID. A SITY SET ON A HILL CANNOT

JS SED: YE & TH/LITE OF TH/ECRID. A SITY SET ON A HILL CANNOT

A SIND: NEIGHB & WE LITE AS TH/ECRID. A SITY SET ON A HILL CANNOT

A SIND: YE & TH/LITE OF TH/ECRID. A SITY SET ON A HILL CANNOT

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"Global Illumination"

Scripture: John 9:1-7

Text: John 9:5

Uning Lord War II an aircraft carrier was in the North Atlantic. Six pilots were assigned to take off and scout the area for enemy submarines. This the pilots were aloft, the captain of the slip mave orders that all lights were to be extinguished. There was to be a total blackout until further orders. The pilots flew their mission and it came time to return to the ship. They knew it was down there somewhere, but they couldn't see it. The lead pilot radioed the ship, "Give us light, we're coming home." The radio operator replied, "We are on blackout, I can't rive you light." Inother pilot cut in and asked, "Just rive us some light and we'll make it.' The reply came back, "To light-blackout." I third pilot radioed, "Just give us one light, and we'll land." The radio operator with following his orders turned off the radio, and broke contact. Thus was sealed the fate of weix six brave airmen in the prime of their membed and they went down into the orth 'tlantic Goean and cut into eterrity.

Nan needs light in order to live life to its fulls t. hen Jesus was in the Temple on the last day of the Teast of Tabernacles, when the two huge candle-labras were lit, which illuminated nextends the temple area, but and much of the surrounding area, He said, "I am the light of the world." This "I am," sparked a debate which culminated in the Therisees and the religious leaders seeking to stone !im. Probably on what was the very next day, and the 'abbath at that, Jesus and Fis disciples were in the temple area and the encountered a man who had been blind all of his life. He limit hes recking the answer to the age old Jewish question of the sins of the fathers being passed on down through the children, saked Jesus who was responsible for this man's blindness. Tas it the man himself: Or did his father, or his mother commit sone sin that caused him to be blind?

The answer Jesus mave was that none of them were responsible for the blindness, and God would use this opportunity to Glorify Himself. Jesus further told them, "I must work the works of Him that sent me, while it is day: the night cometh when no man can work."

God had sent Jesus into the world to show man who and what Cod was. To had the opportunity in every situation such as this to demonstrate the deep, deep love God had for Bis created beings. Put the time was limited, and God had allotted only a certain period of time for Jesus to perform these acts of love visibly for people to see and behold God's rlory. Jesus used the analogy of night and day. Anyone knows that during the daylight hours it is possible to work freely because there is light. Even though the day may be overcast, yet, there is the sun behind those clouds, bright enough to make daylight and provided light for work. But when darkness falls, the amount of work which can be done is limited. In the time of Jesus there was little in the way of artificial light. Only candles and oil lamps were used and these were limited in their effectiveness. In our day and are we have the advantage of much

in the way of artificial light and can do so much more. But there is still the darkness which limits many activities.

Wesus went on to point out, "A- long as I am in the world, I AM the LIGHT of the world."

He was not saying that as soon as "e departed from this world, there would be no light. He was merely saying that as long as He was able to minister in person, people would be able to see that light visibly. And We was not anying that after "e was out of the world there would be no more light from Him. We was the real life manifestation of the revelation of God as The Light shining out in the darkness of the world. The world of Jesus' day was bleak and without hope. Times were tough and people were disillusioned and bommed down in despair. "were was nothing to look forward to except death and taxes. The people were living under Roman rule and their very lives were ordered ster by step. o when Jesus came upon the scene and offered the ray of hope for something better than this drab day by day existence, their curiosity was aroused and they wanted to see and hear for themselves. Here, for the first time in almost all of their lives was something to look forward to. The very word "Lessiah" senured up in their minds what had been told through the promhets, and spoken of through the ared and devout man imeor who had waited in the Temple for the armearing of the Messiah. Then Jesus was tresented in the Temple, Timeon held Fir in his arms and xxxxxxxxx called Fir, "I light to xxxxx lighteen the sentiles, and the clory of Thy people Israel."

He was reiterating what Isafah had said about Fix and weard before le came to earth: "I the lord have called thee in righteousness, and will hold thy hand, and will keep thee and give thee for a covenant of the people, for a light

of the Sentiles." Isa. 42:6
"I will also give thee for a light to the Sentiles that thou mayest be My salvation unto the end of the earth." Isa. 49:6
"The people that walked in darkness have seen a great light: they that dwell in the land of the Shadow of death, upon them hath the light shined." Isa on John uses the Greek word "IMCS" which means not only light, but, "Brilliance, radiance." and this word appears 23 times in the first 12 chapters of the Gos rel of John. 21 of those usages refer either directly to Jesus, or to the truth brought about by Wis coming.

In this instance we see Jesus not only speaking of being "The Light of the world," but providing light for someone who didn't have light before He came along. The man was healed and had encountered "Light" both for his eyes and for his soul. He was asked about Jesus by the Jews in the temple and he said as we read in the 75th verse of this chanter, "thether He be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see,"

MERUSKERUER MERKERERERE In this illustration that Jesus gives two examples for all believers. First, is the example of truth. The Apostle John, writin in his 1st letter, chapter 1, verses 5 through 7, tells us, (read these verse

Jesus not only said "He was the light of the "orld" but He proved it literally "be brought "Light" out of darkness whereever "e went.

(Thustration of lamplichter & putting out the lights, "lifter light, is dawn") In the old days many towns and villages had a man who lite the streetlights at duck and put them out when it was getting daylight. One such man had done this job as a young man and continued to do so through middle-age. During that time he had been an evil man. But he heard of the love of God through Jesus Christ and was converted. We was talking one night to a group of men and telling them of his life. We said, "You all know that I'm a lamplighter. Then I do along the road turning off the lights I look back and all the road over which I have walked is darkness, and that is like my rast. I look on in front and a row of twinkling lights seem to make me and that is what my future is like." "Yeah." said one of the men, "but by and by you get to the last light and turn it, and where are you then?" I'm said, "shy, when the last lamp moes out it's dawn and there is no need for lamps when the morning comes."

Jesus came into the world to provide that light end that brings the dawn into of those each heart and life who will receive fim. But that light is ours to share and to sive that truth to those still struggling in the darkness of sin and this world.

The second example Jesus gives is that of love. It was love that made Him reach out and touch the eyes of this blind man with Tis spittle and mud on the man's eyes. John writing again in his 1st letter, chanter 2, verses 8 through 11, (read these verses).

There was no decertion with Jesus. He put the mud on the man's eyes and told him to mo wash in the pool of filosm. The man did and was instantly healed. He showed his love for all to see and witness it.

(Illustration of "trainman's lantern" and no light)
one years aso there was a terrible train wreck in which several youth
were killed when their car was struck at a crossing. It the trial the
watchman at the cfossing was questioned. "Tere you at the crossing the
right of the accident." he was asked by the lawyer. "Yes sir, I was."
"There you waving your lantern to warn of the danger?? "Yes sir, I was,"
he answered again. But after the trial was over the watchamn walked away
and was heard mumbling to himself, "I'm glad they didn't ask me about the
light in the lantern, because the light had gone out."

Jesus said, "Ye are the light of the world. 'city set on a hill cannot be hid. Leither do men light a candle, and nut it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so whime before men, that they may see your mood works, and clorify your lather which is in heaven."

(ur task is to shine our light into the world as the light has been shore into our lives. God looked at Wir world and We saw the darkness, the despair; the lonlieness; the heartache and the hearthreak. And We mave His Light to Light up the whole wax world. We in turn must reach out where we are to share the light that has been given to us.

St. Paul's United Church of Christ Butler, Pennsylvania Rev. Ralph Link, Pastor March 2, 1986 Mr. Dale Rice, Minister of Music Mr. Roland Thompson, Saxcphonist Acolytes: Doug Vensel and Robin Kaiser ORDER OF WORSHIP 11:00 A.M.

Prelude "Wings of Faith"
Chiming of the Hour Announcements Congregational Greeting Joys *Processional Hymn No. 625 "Lord, Speak to Me" *Ascription *Exhortation *Confession (In Unison) "Most merciful Father, we confess that we have sinned against you and against our Cellcwmen. We have followed too closely the pathway that was easy, and we have done whatever we desir J. that was easy, and we have done whatever we desird. We have failed to praise you win our words and deeds, ani we have ignored the needs of others. Even though we have known your will fer our lives, we have failed to follow it. Grant your mercy unto us, O father, as we express our regret for that which we have done. Receive us again into your fold, as we would endeavor to go forth serving you more faithfully, in the name of Christ." Amen. *Assurance of Pardon *Praise: Pastor - Blessed be the Lord God People - And blessed be His glorious name forever. *Gloria Patri -page 142 Hymn No. 240 "Fairest Lord Jesus" Call to Prayer: Pastor - The Lord be with You People - And with Thy Spirit Pastor - Let us Pray! Praver Offering
Offertory - "Were You There" (Piano solo) *Doxclogy - page 382 Anthem: "I Have Felt the Touch of God" Scripture: John 10: 1-10 Sermon: "The Entrance" "Closing Hymn No. 659 "We've a Story to Tell to the Nations" *Benedic n

coming the little.

Automorphism records of the many and there is the force of the many and there is the force of the many help and the force of the many help and the force of the force o

weart lone after this, with his owner out to actually anyed; led towns over thinknes. This meen it this of core is need, who reful there as shown that of core in core, who reful there as shown as the control of the control of the control of this were not as the hold have him to be comed to this thinkness. The core refused the core is the control of the core refused the core is the core in the core forms. The core refused have the core in an encourage the term of core in the core is the core in the core in the core is the core in the core in the core is the core in the core in the core in the core is the core in the core is the core in the core is the core in the core in

"The Entrance"

Joripture: John 10:1-10

Text: John 10:9

For 800 years or at the people of Israel locked forward expectantly to a time when they would be able to once acrim live free in their cwn land and enjoy the relationship with Ted they once had. But as year succeeded year, that cutlook grew very dim and the outlook bleak. Then, the news arread like wild-fire that the kinth of a child in Tethlehem was the good news they had hoped and lived for. This birth fulfilled the prophecy of the prophet Micsh and the pieces seemed to be falling in place. But following that high when the parents and the child went had to the obscure village of "azgreth, the gloom and door took over. There all, Tod didn't are Te would deliver them in this way. In what could a helpless bety do?

Fut then 13 years later rather enexpectedly a report care from Jerusalem that a yours lad from Mazareth had been in the temple at the Peast of the Massover. But he had conversed with the religious leaders of the Jews in such a manner that they were absolutely amszed. He was this boy? Tow did he squire this sciritual incolledme? But amair, that after only lasted for a short period of time legging many questions ***EXEXEXEX** atill unanswered.

Then a new and different preacher appeared on the scene. We was preceded by a man known as "The Baptist" or "John the Baptist." Is "e becan to preach throughout Talilee and Judea, "is fame becan to appead. Prowds auroed to get a climpse of Wir, or if they were fortunate enough to hear Wim as We told of God's love for them.

Jesus was in Jerusalem for the Feast of Tabernacles. During this time We had openly clashed with the scribes and Tharisees and the religious leaders at the Terple. Their debate had culminated in the desire of these authorities to stone Him and end Him winister disturbing ministry.

Following this He had encourtered a man blind from birth and had healed him. Not only keek did We heal the man, but We had the nerve to do this on the Mabbath. All of these things had brought Wim into direct opposition to the religious leaders of the Jews.

The healing of the blind man led to the man being questioned extensively by these authorities in the temple. The main extent of their questioning concerned not the fact that the man was healed, but who was it who did the healing. The man, not completely sure of just who Jesus was, but knowing He was from God answered these who questioned him by saying, (read verses 30-33). This further infuriated these Jews and so they told the man, (verse34a). The result was and we read, "Ind they cast him out," verse 34b.

mord of this sot back to Jesus and Jesus went to out of His way to fird the man and questioned his about his beliefs, verse 35. The man, unsure of the

enswer, asked, "The is he, Eord, that I might believe on him?", verse 36.

Jesus than identified Firself by saving, ""Fou heat both seen Him, and it is "e that talketh with thee," verse 37.

Everore by the knowledge that he has met the C. rist, the Pessiah of Israel, the man replies, "Lord, I believe, ind he worshiped Mim," werse 38. The man had been intrinsport of the first temple where he went in his blindness to worship lod. Tut he came to Jesus and Jesus didn't cast him acide and so he worshiped Jesus recommizing him as fod among men.

The statment that Jesus made following this was Mist theological statement of who and what He was. Te paid, (read verse 39). That Jesus said was that in those who were blind and came to fir for healing would see. He didn't necessarily mean just people who were thysically blind, but those who were growing for light spiritually. Anyone who didn't see or understand about lod, Jesus said We came to give them sight. Fut We added that itween those who supposedly could see might be made blind. Those who were as they thought "in the know spiritually" were unable to see. "This was those who rejected Jesus and refused to believe that "e was the Coviour lod had sent.

Low some of the Pharisees had followed the man to see what he would do now that he was forbiddent to partake of the religious services and rites. They heard what Jesus said, and I'm sure that Jesus meant those words for their ears, and they asked, "Are we blind also?" ind Jesus told them rightly, "If ye were blind, we should have no min: but now we say, 'e see'; therefore your sin remaineth."

Because of their claim to be in the opinitual know, they revealed their blindness because there was no way they would believe thet Jesus was the Lestiah sent by Ocd. But Jesus didn't say these things vindictively with the desire to get even with their batted and oncer. It wasn't too long after this that

To set overlocking Jeruselem and in radness Te told, "Jeruselem, Jeruselem, thou that killest the prophets and stonest them which are sent unto thee, how often I would have mathered thy children together as a hen gathereth her chickens under her wings and we would not!" Mt. 23:37.

And He cried. Te shed tears over the blindness of the people.

It is then that Jesus made the comparison between who was the rightful shepherd of the flock. The flock of course was the Jewish nation; fod's chosen people. The so called leaders, were not what they should have been. Jonus compare them to thieves and robbers. Jesus used the illustration of cheen and shepherds because the people were familiar with that analogy.

Cur cripture relates that this illustration is a parable., which was not understood by the religious leaders who heard it. There then We makes Mis

next famous "I A!" statement y saying, "Verily, verily, I say unto you, 'I am the door of the sheep. 'Il that ever came before he are thieves and robbers: but the sheep did not hear them. I am the door: by He if any man enter in, he shall be saved, and shall so in and out, and find pasture.'", verses 7b-9.

Jesus was telling them something that most of them knew. Therebrds drove the sheep into some sort of enclosure which didn't have a door or mate. It may have had a fence around it, or be made of rocks, or a semi-circle made of bushes. But it didn't have anything to close it off. It the entrance through which the beep passed, when they were all in, the shepherd would lie down in that opening and anything soing in or out had to go over the karek shepherd. Jesus was saving that Te was the one standing at the entrance to the sheepfold which is Tod's kingdom and the only way to get in was through Fim. Then Jesus made the comparison between those who were the wrong shepherds and those Himself, (read verse 10).

The comparison in that the relimicus leaders of the time were not interested in the salvation of the people. They were only interested in them suprorting their temple and synamogues with money and sacrifices which kept the clergy well fed and well paid. It was the same as if these people were actually sterling from the compon people, or killing them. Lecuase they actually were taking their money, and xxxx had made it impossible for them to enter the kin dor of Tod.

(Thustration of Teorre Tilson being hung officult he had a mandom)
In 1809 a man named Teorre Tilson in Tennovlyanis was sentenced to be hung by a Thited Testes court. We had robbed the mails and in the moceas had murdered people. Tresident Trader Dockson issued a mardom but Milson refused it. To said that it warm't a mardom unless he accented it. The maint of Tall thick had never been raised before. The president asked the Tupreme Court to rule on this in ue. Then it and the value rests with the recimient. If the recimient refueses to accept the mardom, his original centence must be carried out. To because of this, It outh Teor of ilson had a pardom and could have walked out of prison, by his own choice, he was harmed.

This is crecibely what Jesus was offering to the religious leaders of His day. Lut instead them whome to refunct to accept what fed had so creatiously offered them. Jesus in "the intrance" through which all men must case in order to have salvation. Invorce who tries to enter in any other way, is the same as a thief and a robber. God has provided the way and man has the choice Twen today, the people whom fed choice as His own, the Jews, refuse to believe that their Hessiah has come in the merson of Jesus Christ.

Following World MarII, an inscription was found on the wall of a cellar in Cologne, Germany. It xxxix was head, "I Believe" and it read:

I believe in the sun, even when it isn't shining; I believe in love, even when I feel it not; I believe in God, even when We is silent.

Cod was not silent and is not silent. We has spoken through Jesus. Jesus is the door, the entrance into "od's fold and this is the answer to the meaning of life. Then we have Fim, we need nothing else to make life meaningful, because through Fim we have life more shundantly.

St. Paul's United Church of Christ The beautiful flowers on the altar have been placed by Mrs. Ruth Stewart in memory of 'Jimmy' Stewart. The beautiful flowers on the altar have been placed by Mrs. Ruth Stewart in memory of Vinney Stewart. Mr. & Mrs. George Eflugh will greet the congregation at the door this morning.

Stems for today are: Alta Kradel, Lois Stokes, Marilyn Luyder and Duton Bolam. Butler, Pennsylvania Rev, Ralph Link, Pastor March 9, 1986 Mr. Dale Rice, Minister of Music Acolytes: Doug Vensel and Pobin Kaiser ORDER M WORSHIP 11:00 A.M. Nursery will be provided today by Beth Tart. Hall Pflugh and Howard Jaillet will be visiting the Prelude "Cross of Sorrow" Chiming of the Hour dill Eflugh and Howard duffiet with de Vasiting the Mospital this week.

Attendance last Junday was 113 with 10 visitors.

Hospitalized: Zitt Fhompson, Bob Wickenhagen and COUT Howdy Bolam in BMH. Arctin Indict; R. Wolffer Willey William William William Willey William Announcements Congregational Greeting *Processional Hymn No. 601 "Saviour, Like a Shepherd Lead Is" *Exhortation WILNESDAY - Hrl Scouts FILESLAY - Choir practice at 7:00 P.M. **Confession (In Unison) "Almighty God, as we cease not by our sins daily to provoke thy wrath against us, grant that we say at length know what we have hitherto Basketball FPIDAY - BFBC that we say at length know what we have hitherto deserved, and become displeased with our vices. Grant that we may really and from the heart be turned to thee, and above all things seek to be reconciled to the and received into thy favor. Rule so by thy Holy Spirit, and confirm is in true obedience and godliness, that we may share in the works of thy kingdom, and know the grace and joy tho hast so freely given through Christ our Lord"......Amen. EA TER EBGS are going to be finished this week. the LOR ESGS are going to be finished this week. We will be wonding on them Monday, wednesday, Thurshay & Fraiday. These days are screduled until all of the work is directly for you would like to help, please come at 7:00 P.M. NEW MEMBERS will be taken into the course on Palm Sunlay along with the Confirmation class. If you or someone you know may be interested in joining, please contact the office or the pastor.

YM M GRAD FRIDAY BREAKHAST will be held March 28th at *Kyrie *Assurance of Pardon 6:00 A.M. Tickets are \$3.00 each and may be purchased from Walter narmon or Ken weitzel. *Praise: Pastor - Blessed be the Lord God fecple - And blessed be His glorio s name from Walter Harmon or Ken Weitzel.

volunteers Against Abuse Geneer is conducting a training session for interested volunteers. If you are interested there is a notice posted on the bulletin board in the Narthex with the information.

VBS plans are being completed. If you would like to solp out in any way, please contact Mrs. Marge Smiley the cirector for this year. We still need nelpers for the classes and well as craft workers.

EASTER LILY time has come. If you would like to purchase a lify in memory of someone, please complete this form and drop in the office or the offering plate. The ordering deadline is March 16th, Price is \$5.25 each. forever. *Gloria Patri - page 142 Hynn No. 398 "Rise Up. O Men of God' Call to Prayer: Pastor - The Lord be with You People - And with Tay Spirit Pastor - Let us Pray! Prayer Offering Offertory "Ten Thousand Angels" *Doxology - page 382 Anthem: "Be Joyful!" Scripture: John 10: 11-18 Sermon: "The Benevolent Herdsman" NAME _ *Closing Hymn No. 345 "Crown Him with Many Crowns" In memory of *Benediction *Closing Chimes Final Note on the Easter Eggs; they will be ready for pick up in the kitchen next Sunday after chur

confr: John 10:21-18; conf: In 10:11

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dens learn for and are ventral merror executions of any ventral merror executions of any ventral merror execution and its first later to the terms of any ventral course of the first of any terms of any ventral course of the co

Gerinture: John 10:11-18

Text: John 10:11

(Illustration of minister's sermon title channed - for the bottom) In Morfolk, Virginia av. illiams beler oned his sormer title to the Confelk ledger Dismatch.

"he Lord is my herherd," he said.
"Is that all." the mirl xxxxxxxx asked.
"e rerlied, "That's Trough."

"The church page carries his sermon toric, "The Tord is my sherherd-that's not by and several state when he saw this amended his sermon toric and rreached on, "The Lord Is I'm hebberd - that's enough."

The Tord is indeed our shepherd and that is not only enough, it is all that we absolutely need to live. Jesus continued speaking to the people in the temple area and Fis message was an elaboration on the prior 'cripture in which Te told of being the entrance to the sheepfold. Now Me takes that anslogy one step further and adds that He is the good shepherd. As the good shepherd there are three very definite appects of His ministry. . are soing to look at them in a greenelexical xeeneers somewhat different sequence than they are found in our cripture text. This doesn't mean that Jesus told them out of context, but that we may find it easier to follow if we take them in a consequential progression.

the first aspect of Jesus' ministry is found in the 14th and 15th verses. read, "I am the good chephend, and know it sheep, and ar known of mine. is the Pather broweth Me, even so know I the Tather: and I lay down my life for the sheep."

eorle in the know about such things tell us that although a sherherd may have a large flock of sheep, he can tell each of them it sight, if not by name. '.nd alone with this is the fact that the sheep will only follow the shepherd they know. This has been proved by curious people who have tried to call the sheep of a flock only to have the sheep isnore them. Dut when the shenher of the flock called, those same sheep came to him. That Jesus was saying was a known fact about sheen and le related it to the human situation. For centuries, men were watching for a shepherd to lead them from spiritual darkness to the light of God's love. In Jesus said that He was that shepherd who would and could lead mankind to the love of fod. Tut more than that, the people were likened to sheep who when they knew their shepherd, responded by Collowing him.

Then Jesus took this and love one step further by saying that Km God knew im personally. In other words, And knew that We was the charherd who was true and could be trusted with the sheer. Ind Jesus in turn knew the lather making it normathle for 'immelf to lead the sheep, (the recombe) to the love of Co'. ind here Jesus identifies "is true sherherdhood by stating, "ind I law down my life for the theep.

inv l'erhor' the was true, was willing to guard the chaer with his life.

But that is the third sarect and before we look of ' , " > ' look at the second aspect of what Jesus is saying here.

Jesus said, "Ind other sheer I have, which are not of this fold: them also is a being, and they shall hear ly voice; and there shall be one fold, and one shepherd." vs 16.

that we if We was the Messiah, We was supposed to deal only the with the peorle of Israel. They had an exclusive look concerning the Lessiah's ministry.
Then a pro-Bhoenician woman came to Min He told her de was only entured
the lost sheep of Israel. But because of her insidence that We had her, We
did. We taught and healed in 'amaris; He said of a Doman desturion that we a
that found faith in Israel like his; a Commandate meturnel of rive his
that; and the log of one of these isotoneer prove that Josus was not just
sent to redeem the Jews. Even the xx ancel Cabriel when he told the shenherds
of Jerus birth, prowlaimed, "Tehold, Thring you tidings of great joy which
shall be--"

To whom. ""To all meaple." That meant everyone! Jews, Softiles; all reces; all colors; all beliefs. All of them were to have the omnortunity to come to this therherd and be led into God's kindom.

To Jesus is saving that there is to be one fold, with one shepherd. Low this doesn' mean as some would imply that there is to be one Yoly Universal church and all denominations must means and blend together to become this one fold. For does it mean as the Toman Catholic Thurch has tauth that if you aren't a catholic you don't belong to the Tord. Poth viewpoints are erroneous. Jesus was saying that there shall be one fold, which meant, Fig Church. This doesn't do away with denominations because even in the 1st century church each consecution wix had their own worship and differences of services. But these differences did not cause division or dissension. They were accepted for what they were, and that was, merely differences in formality within the body of Christ. They all believed the same fundamentals of the faith and that is what is in ortant. Jesus Christ is the head of the Christian Thurch and all same Christian Energy Christ is the head of the Christian Thurch and all same Christian Energy Christ is the head of the Christian Church and all same Christian Energy Christ is the head of the Christian Church and all same Christian Energy Christ is the head of the Christian Church and all same Christian Energy Christ is the head of the Christian Church and all same Christian Energy Christ is the head of the Christian Church and all same Christian Energy Christ is the head of the Christian Church and all same Christian Energy Christ is the head of the Christian Church and all same Christian Energy Christ is the head of the Christian Church and all same Christian Energy Christ is the head of the Christian Church and all same Christian Energy Christ is the head of the Christian Church and all same Christian Energy Christian Church and all same Christian Energy Christ is the first christ in the christ christ christ christ christian characters.

Then the third aspect is found in this crinture in the 11th verse, in the

In these verses Jesus points out that "e would cacrifice did life or behalf of Fis sheep. The thing of importance in these verses is that this giving of

latter part of the 15th verse, and in the 17th and 18th verses. Jesus said:
"I am the rood shepherd: the mood shepherd giveth Vis life for the sheep.
Ind I lav down by life for the sheep. Therefore doth Fy father love We, because I lay down by life, that I might take it again. No man taketh it from le, but I lay it down of byself. I have power to lay it down, and I have power to take it again. This commandment have I received of y Tather."

Finself was not a compulsory action on "is part, but a valuatory one. Jesus chare to sive "is life for the sheep. That fact should make us love "ir even more because it took a deliberate act on "is part to krant us salvation.

(Illustration of lost lamb who scared the wild animals, by George Geibel, from book - The Stories We Told.)

St. Paul's United Church of Christ The beautiful flowers on the altar have been placed by Mrs. Ellen Schildroth in memory of Mr. Henry Schildroth and William Smiley.
Mr. & Mrs. Ed Walker will greet the congregation at the door this morning. Butler, Pennsylvania Rev. Ralph Link, Pastor March 16, 1986
Mr. Dale Rice, Minister of Music
Acolytes: John Penrod and Kelly Mangel door this morning.
Ushers for today are: Rob Vinroe, Randy Dellen, Bob Dellen, and Kevin Snyder.
Nursery will be provided today.
Paul Riemer and Dick Mangel will be visiting the hospital Prelade 'Melodie Sacra" Chiming of the Hour Announcements Attendance last Sunday was 109 with 9 visitors.

Hospitalized: Eleanor Sandbach, Norman Lippold, Mary
Steinheiser—

MONDAY - Fidelity Bible Class meets at 7:30 P.M. Congregational Greeting *Processional Hymn No. 95 'At the Cross' *Ascription TJESDAY - Fellowship Night for St. Paul's at 6:30 P.M. WEDNESDAY - Golden Circle meets at 7:30 P.M. *Exhortation *Confession (In Unison) "Our Father, in this season of THURSDAY - Mary Martha Circle meets at 10:30 A.M. Coolr Practice at 7:00 P.M. Come join in:

SATURDAY - Easter Egg Hunt for Easter Seal Society children will begin at 10:00 a.m. at Alameda Park. self-discipline, when we are giving thought to our discipleship, make us aware that being a disciple means to follow Jesus Christ as He seeks to be a servant of all. Thus we would remember: all our sins that keep us apart from you; all of the things we have omitted to do in our lives; all of the PROPERTY COMMITTEE will be meeting at 7:00 P.M. Monday nite March 17th.

EASTES ESG coders may be picked up today immediately after church in Renoboth Hall kitchen. There are a variety of extras if you did not order but would like one. \$4.25 ea. PALM SUNDAY is next Sunday. We will be confirming the Confirmation Class and taking in new members. If you or someone you know would like to join, contact the office.

LITTLE BROWN ENVELOPES that you received on Ash Wednesday are to brought in next Sunday and exchanged for another envelope. This will be part of the service.

FOOD DRIVE for Easter will be held next Sunday as well. Bring in your food items as we help needy families to prepare for the Easter holiday.

COOKIES FOR MAUNDY THURSDAY are needed for the reception being held in the hall for new and old members. This will be held immediately after the Maundy Thursday service RESERVATIONS for the Sunrise Breakfast should be turned in as soon as possible to Helen Riemer or Dick Mangel.

Alšo any one who is baking breakfast rolls, tell Helen. March 17th. we have omittee to do in our lives, at of the chances we have missed to help others and to seek them for your kingdom. For all of these things as well as others that nay separate us from your love, we ask forgiveness in His name."....Amen. *Kyrie *Assurance of Pardon *Praise: Pastor - Blessed be the Lord God People - And blessed be His glorious name *Gloria Patri - page 142 Hymn No. 108 "Rock of Ages, Cleft for Me" Call to Prayer: Pastor - The Lord be with You People - And with Thy Spirit Pastor - Let us Pray! Prayer Offering Offertory "Ivory Palaces" *Doxology - page 382
Anthem: "Alleluia"
Scripture: John 11: 18-27
Sermon: "The Firstfruit"
*Closing Hymn No. 223 "I Stand Amazed" as soon as possible to Helen Riemer or Dick Mangel.
Also any one who is baking breakfast rolls, tell Helen.
COOL WHIP bowls are badly needed for the baskets we prepare
for the easter egg hunt. Drop them in the kitchen or
call Ginny. We need them before Saturday.
FASTEP LIV orders are due in teday. call Clany. We need them before Saturday. Easter LILY orders are due in today. If interested drop a note in the offering plate. Remember to put down whom they are in memory or. Price is \$5.25 each. GOOD FRIDAY Fellowship Breakfast at YMCA at 6:00 a.m. on March 28th. See Walter Harmon or Ken Weitzel "or tickets. *Benediction *Closing Chimes Postlude "Sing Amen" *Congregation Standing

coins de 11 th 1-07; were an 11 to 15

Thus been sure on the first need and holy were an experiment to the score)

It we have see see learn to the first need to the holy was been seen that first need to the seen the first need to the seen that the seen the first need to the seen the first n

Scripture: John 11:18-27 Text: John 11:25-26

(Illustrations of humor surrourding death) Lilustrations of humor surrounding death)
here is a radio station in Poone North Carolina which has a program called.
"The obituary column of the sir." (n one of the broadcasts after the usual funeral misic, the announcer said, "We are sorry to report there were no deaths in our county in the past 24 hours."

A New York writer who wanted to will his body to science, selected Marvard University. He was asked why and he explained, "Because my parents wanted me to so there and this is the only way "could set in." bashireton J.C. friendly undertaker signs all of his letters, " wentually yours.

(Inlustration of John Takne who came ""ore.")

rlvania 'venue, the resident, lice-president, members of the osbiret, commersmen, judges of the surress count, licers of the arms, navy and all branches of the service, and citizens from all walks of life, stockwith heads uncovered.

ho was this man so becomed, thrity-one tears after his death? The ran who wrote the words, ".id rleasures and palaces though we may room,

The if ever so humble, there's no place like fore."

The man was, J. Toward Tarne, an Imeircan playwritht, who also served the imerican revernment as Consul in Tunis, frice. Te was brought to him rest in his beloved "Home "west Tome.

For centuries and centuries, man thought of the final resting place for the dead body as "Fore." and it wasn't until Jesus Christ came that as Faul says. "He brought life and immortality to light." The story of the raising of Lazarus from the dead is one whic' is probably the best known of all of the thing miraculous things which Jesus did. Jesus was preaching and teaching in the Perea, probably in the town of Petharbara when He received word that His friend Lazarus was sick. Jesus knew that Lazarus was already dead when the respender came to tell Fim. But strangely enough He said. "This sickness is not unto death, but for the Glory of God, that the fon of God might be glo-rified thereby." verse 4.

He was trying to tell Fig disciples and others that God would use this situation to xxxxxXix reveal Himself and prepare the people for to understand what His clory consisted of. Jesus stayed in this town two more days before He hea ed for Pethany and the home of Hi friends Lazarus, Martha, and Mary.

His disciples about the situation they faced in "ethany. He said, "Our friend Lazarus sleepeth; but I co, that I minkt may awake him out of sleep." verse llb.

The disciples thought that We kexxx actually meant lazaras was just sleeping, but Jecus meant that he was deed and it necessitated that Te tell them,

(Ilus: Tubert Tator hed to a millionaire by softening gwareness of leath with Torst lawn in Ca. Tosutiful marker stmosphere with feath=leave taking;corpse=loved one;clumber room, cosmetics and so on. Jews back then did this "lazarus is dead," verse 14b.

Our Cripture tells us, "Yow Tethany was nich unto Jerusælem, about fifteen furlons off." verse 18

This was a distance of about 2 miles. This meant that many of the Jews both of the common people and of the religious community came to pay their last respects and this is what is meant by "he people coming to comfort Mary and Martha as the 19th verse points out. This family who were friends of Jesus were probably influential in the community and were well known. The custom was for people to come to the house where the body was wrapped and prepared for burial. The family received their friends in this manner. After the people had talked to the family and offere' their condolences, they would go out of the house and form two lines down the road leading to the place of burial. 'fter a period of time in which everyone had an opportunity to share their grief with the family, the family would come out of the house with the body being carried on a bier in front of them. They would pass between the two rows of people liming the street. If it was a smell prezervior spour of monrners limin the road, after the last of the family had passed, these rece ple would then walk behind the family to the tomb. Tut in the case of Lazarus who was well known, it is a distinct nossibility that there were two lines of mourners from his house to the took in which he was to be buried. Then when the burial had taken place, the family would return to their home followed by the nourners and for a month those would be mourning and uniling for the person who had died. Homenmexixxxxxxx

corier and not the word to Partha are the left the house and went to meet "im. It was at this point that Eartha apole the word so often used in what appears to be hopeless situations. he said, "IF." "IF Thou hadat been here, my brother had not died." verse "lb.

But immediately on the locate of this later with an affirmation of faith in twin, " at Throw that even now, whatsoever Thou will also of its, alwill are it is a large 222.

Jesus matter of footh outer, "The brother shall size again." verse 23.
The is followed by Martha's answer, "I know that he will rise again in the resurrection at the last day." verse 24.

Lartha was expressing a belief in immortality. You strongly the believed this is questionable because of her responses and actions in future verses.

Tut here we come to what I believe may well be the most beautiful verses in the whole lew Testament. The first time I heard them preached as a small boy, I was so impressed with them that I have never forgotten the impact they made.

Jesus said, "I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth ir Me shall never die."

After He had said this He asked, "Telievest thou this?" This is a rood question. Only those who truly know Jesus Christ as Lord and Saviour can keex

confidently say "Yes, I believe that." To all others it is only a hope, or a wish that there is a life beyond this one. and cuite truthfully, for many death is only to be feared and avoided at all costs.

What Jesus was saying to lertha was just this. To was telling her that the wish, of the hope of a life bewond this one is not just dreaming of that fact instead, it is a reality to be trasped by anyone who believes that I'm is the aviour of the world. We not only said "We was the resurrection," but He said that "He was the life." There can be no resurrection if there is no life. along with it. What good is there in having a body possessing some vital signs if there is no living for that body. Fedical science is showing us this more and more each day. Years and there were no means to keep a person's vital sims scins. Tut today they can hook a person up to some machines which continue the breathing process and the flow of blood. But eventually, the decision must be made to turn off the machines if the brain is no lower alive. Tithout Jesus there was and is no resurrection. hen He raised Lazaruse He was demonstrating what would happen to Finself in the near future. xfterxxexxx This event probably took place on a Friday and after Jazarus was raised, Jesus went with him and his sisters to their house in Sethany and spent lirday, and laturday the 'abbath with them and then departed on . onday. It is ironic that this Triday was no more than a month before Te was executed on a Friday. Ten on that first clorious xxxxxx unday morning the grave was found to be empty and Jesus was seen and recognized as the Fisen Lord. isul tells us something interesting shout 'is resurrection in the 15th chapter of his first letter to the Cerinthians. "e writes, in the OCth verse, " ut me now is Jarist risen from the dead, and become the firstfruits of them that slent." Lefore the Israelites harvester their crops they tore to bring a representative offeciar of those crops to the rriest as an offerire to the Iord. Their

tive offering of those crops to the priest as an offering to the Iord. Their full harvest could not be much until the first fruits were offered. This is the point of Taul speaking of Jesus a lating the "Pirst fruits." The resurgetion of Jesus was the "Firstfruit" of the harvest of the believing dood. Jesus made an offering of linself to lod the Tather on our behalf. But there is still the issue that the "firstfruits" were only an installment of the harvest which was get to come. Jesus as the "Pirstfuit" was merely an indication that there was more to come. In that we have a supported in the processing of the processing of the process our results and the process of the proc

Lazing, like the others Jesus railed from the deld, so well as the macrie raise; from the dead as recorded in the fld Tostement had to die om in.

Ther were raised only as examples that there is life beyond the crave. But the resurrection of Jesus Christ was permanent and We didn't nied to die again. Fis miracle brought forth that all who belong to Fir will live eternally with Fir.

(Illustration of father and son saved from the sea)

I father and son had been involved in a shipwreck. They were the only surpoint of the clung to floating sebris hering for rescue. Then as darkness descended the father saw a hune wave sween his boy away and he didn't see him again. The clung to precariously to his momentary lifesaver and lost consciousness. The next morning he was pulled from the water unconscious. He was taken to a fisherman's house nearby. He awoke in a bed and immediately remembered with remorse his lost son. The turned his head to look around where he was, and there on a bed next to him was his son, and his heart leaped for joy.

Weenexkexxtekexxtex One by one friends may leave this life, swept away by the billows of time. But someday, we shall meet again in eternity because Jerus Christ has arisen and become the "lirst fruit" of those that sleep." He said, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall be live. Ind whoseever liveth and believeth in me, shall never die."

"Delievest thou this?" You do if you know Jesus Carist.

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St. Paul's United Church of Christ
                                 Butler, Pennsylvania
 March 23, 1986
 Prelude "Arioso"
 Chiming of the Hour
 Announcements
 Congregational Greeting
  Joys
*Processional Hymm No. "Rejoice, Ye Pure in Heart" Pg. 394
*Ascription
*Exhortation
*Confession (In Unison) "Again we confess, O God, that we
     are not ready to bear our cross-getting involved in
the life of the world as a Christian is just too much
     right now. We do not want to take the risk of being isolated from the crowd, even though the crowd is not
     on your side. But Father, we want to get involved with you, really we do. Our sin, indeed my sin, is that we are not willing to make any commitments to you or anyone else. Please forgive, Lord Jesus, for feeling this way. Grant your peace."....Amen.
*Kvrie
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.
People - And Orestand

*Gloria Patri - page 142

Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray!
  Offering
 Offertory "Because He Lives"
*Doxology - page 382
Envelope Exchange
The Rite of Confirmation - The Charge: The Vows

*Apostles Creed - page 137 (Congregation and Confirmands)
The Confirmation: The Confirmation Prayer
  The Reception of Adult Members
Anthem: "The Palms"
 Seripture: John 12: 12-19
Sermon: "The Same Crowd"
*Closing ymn No. 595 "Lead On, O King Eternal"
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*Closing Chimes
*Postlude "Hosanna"
                                                           *CONGREGATION STANDING
       The beautiful ferns that now decorate the chancel have been placed by the Alvin Tait family in memory of loved ones. The beautiful flowers on the altar have been placed by Mrs. Genevieve Nohach and daughter in memory of "Nick" Nohach.
       Mr. & Mrs. Harry Davis will great the congregation at the the door this morning.
       the door this morning.
Ushers for today are: Dick Mangel, Dick Dally, Ed Walker,
and Don Kingsley.
Nursery will be provided today.
Lloyd Link and Bob Dellen will be visiting the hospital
             this week.
       Attendance last Sunday was 135 with 13 visitors.
Hospitalized: Eleanor Sandbach and Norman Lippold in BMH.
TUESDAY - Fellowship Night for St. Paul's at 6:30 P.M.
THURSDAY - Maundy Thursday service at 7:30 P.M. in
Rehoboth Hall. A reception for the new members
                                        will be held immediately following the service.
  PRIDAY - Good Friday service in the Sanctuary at 7:30 P.M.
Cummunion in the pews.
HOLY WEEK SERVICES on Thursday and Friday. Communion will
       HOLY WEEK SERVICES on Thursday and Friday. Communion will be served at both.

EASTER EGGS are still available. They may be picked up in the kitchen after the service, or see Helen Riemer.

COKKIES FOR MAUNDY THURSDAY are needed for the reception being held in the hall for new and old members. Flease
 contact Shirley Link or Helen Riemer about this.
to Helen Riemer or Dick Mangel by March 24th.

EASTER LILLIES may still be purchased. However, today is
the final day, a complete list must be to the greenhouse
on Monday morning. The price is 55.25 each.

EASTER SUNDAY we are to return our Love Loaves to Church.
When Easter Sumpay we are to return our Love Loaves to Church.
When bringing them in please make sure your name is
marked on the loaf so you receive proper credit.
GOOD FRIDAY Fellowship Breakfast at YMCA at 6:00 a.m.
See Walter Harmon or Ken Weitzel for tickets.

EASTER SUNRISE SERVICE will be at 6:30 a.m. in the
Sanctuary. Chet Stauffer will be having the message.
We welcome today as new members, David Andrews, Cathy and
Becky Hilliard, Chad and Todd Hensel, Jennifer Vinroe,
               Bob Tedder, Helen Quineaux, Margaret and Susan Emery.
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*Benediction

(THE WENESTY - TIVE N'STATER)
LEHTY STATE DIF ZERST, TY OLY CERTIN CIPONAS:
(PROTAN & RE LTY OF TH/OROMB) Prelude Preluce Creetings/Joys/Announcements/Fraver Reducsts Next Surday - Laster: Sunrice service 7:00 A.M. Breakfast following Church 9:30 A.W. CHMERS 'F CROWD F CHLY 4A KOMEN F THIS SITU JS FACE ON P SUN

(DE ON P BRANCH, SARKUNTS IN ST. 5T.

SPU NEVE MITTHES FORM BA - K JG ENTR JERH 2ACLAIM SCTH JEM/GEN
THIS DAY JEM MORE MAITH-TH/DAY OF CHM MESIAH, S OF DAY, K OF IS

JS DECLAR SEEF-SERD FR/HYM.FRE-ABSILITE OF MORLIFOOF GIS KINGDOM:
GHI SHEPESHO PROURECTIN & LIF & NOW ACLAIM AS KING
KS AT HOMY LAZ/MARY/MARTHA - BANGE LAZ JEM LDR, RAIS TR/DED
JERN BAN ADASCVR - IT SUN AFR F, SO AD
JEN BAN ADASCVR - IT SUN AFR F, SO AD
JEN LAZ HOUS M/HSCIPS GET TONKY
PURE INSECTED, MESIAH CHCZ PUPE MORCOTTO DONKY ATRIUMPH ENTRY
LX FXPL THIS SCHAP 19:37-38-BARAD HAD SCUN
VS 30=IDENT 1st GRF FEC MAICH PARAD & TRU IDENTY
VS 40=JS ANJB Call to Worship: 11 to Worship:

RESCOR GREAT:

RESCORD GREAT:

C DANGUMER OF MERMALIN:

BERGLI, THY KING GOVETH THATO MUMB:

HE IS JURG, AND HAVING SALVATION:

LOLLY, NY BY INC MANNAL ASS,

AND HIGH A COLT THE FOAL OF AN ASS,

BLESSEN IS HE CHAT COMSTH IN THE NAME OF THE LORD. IN GIV US CLU VS 57 CHAP 11 - THEN LOSS EPHOTRATO, MANT JS DER UN GIV US CHO VS 57 CHAP 11 - 1955. CHO TRATT, AND SO DATE
VS 19-BLIEV WHOL WCF. GON AFTE HIM
THEY ARONG THEN & SAV ZEAY, XPIANS MINORTY & JS SEE SO
JO SED-MARROW IS THOUGHTY & THAT THAT THAD IT
ZNE GIF & TAPADE -CUPICETY SEEKRS
VSS 20-22=GRITILS & CONSIDE UNMORPHY SEX ZJEW, ZJS, BUT JS SEK TO Ver 20-22-GERTILS & "CASIOR SWARTERS AFTER PLTUSHES & KEEF SUM"

15 THES ART & MARTE? DUC G WANT ONLY WE COLORAGE

15 THES ART & MARTE? DUC G WANT ONLY WE WE FOLO WASON????

16 JANUS PEC WHO ALL HUNCE & THIES AFTER PLTUSHES & KEEF SUM" Cffering/Prayer *!oxology Pastoral Prayer Sermon: "The Same Crowd" - St. Feul's 3/23/86 OF G MANTS PEC WHO WIL HUNCH & TYIPS AFTH PITUENTS & KLEF BUY
A' AK AFTH WK

(LIMS PARROT IN EXEME BAR & CHURCH WORSHIP THER SUNDAY)

VS 17-THES MA "TH/SAME CHOMO"

FRI DW MKS 84 IN BEPH 3 LAY CUM PE/GRAV:NOW LIN STS SHOUT BOS

FOLOWING FHI SHOUT CHUCITY HIM & THAT MAY JS SAY-WS 25

VS 24-MCC ON TO CAY THIS - (ILUS MALT WILSON THANL TRAIN MIDMEST)

JS TEL UPG CHUMON KNU JOTTH: JL - TXPL SEED COME DECOM SECON SECON

JS SEL IN CREW BE TH/MSCLAM, TH/MING THEM FYCEL, HAD 2DY B B

REGUIPEC LIM SAW LAX PESURECTO

LIK CHOWNES 1ST P SUN WE SHID NO GET SAFY WARM W/HOS, R HALUJAHS

JS DILBT, HE KNU IF PASHNO SHINGHE HAD TO DY SPROVID SALV

HE DYD FOR UP SINS & FOR MINE

2DAY SHUD SEPRAT US FR/TH/SAME OLL CROWD:MS SHUDB DIF & BOUZ OF

JS WE SHUDB CHANGE Renediction *Fostlude BILL SANOY

Community Bible Church - Sagamore, Fa. - April 4, 1993

WALTER

LOUISIS - KEEUP

"The Same Growd" - Boripture John 12:12-19: Text: 12:17

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Fur how when they were this still no true only worl miresty of worl non-actual followers
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          of state of world per actuly followers of state 
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Lowe dont Four we kno Jo never refus ? miners ?

neede of Eml, me melles who/wat anatim in life was
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But how wir g they wer

He dy 4 Ur sins % mine % provid sift of salv
That is wat thez you peo hav acpt ther 4ther your
live
Pay shud change a of us, it shud turn us for being
The Dame Crowd to being A Mu Orowd
Paday shud mak a dif 4 ea us
But wil it?

Scripture: John 12:12-19; Text: John 12:17

(Illustration of honesty)
The aditor of a small town newspaper grew tired of being called a liar and announced that in the future he would tell nothing but the truth. The next issue carried the following announcement:
"arried -- hiss Cylvan Rhodes and James Collings last Caturday at the Jan-

"arried -- Miss Tylvan Rhodes and James Collins, last Taturday at the Baptist parsonare by The Yev. J. Forden. The bride is a very ordinary town sirl, who doesn't know any more about cooking than a jack-rabbit, and never helped her mother three days in her life. The is not a heauty by any means, and has a rait like a duck. The groom is an up-to-date loafer. The has been living off the old folks at home all his life and new is now worth absolutely nothing. It will be hard life."

Reality is something that is difficult to face oppedially in certain circumstances.

(Illustration of Phocian and the reality of the crowd)

A Greek statesman and meneral named Thocian returned home after a successful military campaign. Tobs crowded the atreets of Othens to welcome him and to kkerkki cheer. Because he didn't show exhibitation over this, an aide berated him. Thocian remarked, "They will cheer just as loudly when I am hanged." He didn't know how prophetic his words were. To a later time the 'thenians forced him to drink herlock thus cormitting suicide in kikks diagrace.

The street of the crowd are only for a moment and this is the situation which Jesus faced on the well known Tunday we designate as Talm Tunday. It was a wild celebration, leeple were waving palm branches and shouting Tesanna and hallelujah. Others were throwing palm branches inxthexximent and garments in the street. Jerusalem had never witnessed such a scene before. Fing Jesus was entering Jerusalem to the acclaim of not only Jews, but I ntiles as well. This was the day that the Jewish world in particular had awaited, the day of the coming of the Jesiah, the Con of David, the Ting of Israel. He had declated Himself as the Pread sent from heaven; Te had said that before Abraham was, Te had been; He had proclaimed Himself as the Jight of the World; He had said that Te was the door to God's kingdom; We had proclaimed Himself as the Godd Chepherd; He said that He was the Tsurrection and the life; and now the crowd was acclaiming him as the Fing.

I few short weeks prior to this We had brought Lazarus back to life. Lazarus, the well known and influential Jew who was deeply involved in Jerusalem's religion and lived just outside of that city in the town of Pethany. Pecause he was so well known and had so many friends the news of his resurrection spread like wildfire through the community. All of Jewry was preparing for the Bassover as people by the thousands flocked to the holy city for this annual observance. To it was Sunday, very probably April the 2nd in the year 30 1.D. But let's look at that day and the events, and the people involved. It was morning and Jesus had open the night at Eixxfrie the home of in friends hary, Eartha and La a rus in Bethany. We rose up early with Fis disciples

and headed for erusalem, two short miles down the road. Not thew tells us

"The Tame Growd"

Scripture: John 12:12-19

Text: John 12:17

(Illustration of Thocion and the fickle crowd)
In Athenian statesman and reneral named Thocion returned home after a successful military campaign. Mobs crowded the streets of Athens to greet him and cheer. Because he didn't show exhibitation over this an aide berated him. Thousand, "They will cheer just as loudly when I am hanged."

It is then that we see the first group of people for whom this parade revealed their true identity. In the 30th verse we read, "And some of the Tharisees from among the multitude seid unto Nim, 'Naster, rebuke Thy disciples.'"

Interspersed in this throng were these Tharisees who were frustrated by the acclaim given to this one they deemed an imposter. Their feelings were that Jesus should shut these people up because they were not telling the truth.

But Jesus answered, "I tell you that, if these should hold their peace, the stones would immediately cry out." verse 40.

Jesus was telling them that He could not control the people because He was receiving that which God had promised concerning the Pessiah. Ind if the people would be silenced, the very stones would sound forth the acclaim of Hosanna, Plessed is He that cometh in the name of the Ford."

Phenisees were frustrated lecause they wanted Jesus dead. "t the end of the 11th chanter of John in verse 57 we read, "'ow both the chief priests and the harisees had given a commandment, that, if any man knew where le were, he should show it, that they might take Tim."

and in the 19th verse of the 19th chapter we read, "The Pharisees therefore said among themselves, 'Terceive we how me prevail nothing? Rehold, the world is some often Fig.'"

entire world wax had become followers of Jesus. But how wronn they were. Right down to our present day and are this is still not true. (nly a small monority of the world's population zar actually followers of Jesus Christ. Jesus Timself predicted that His following would always be a minority for "Farrow is the way, and few there be that find it."

Then there were people who perhaps could be called "Juriosity seekers." We read of them in the 20th through the 22nd verses, (read these). These were Getniles, considered as parans and not worthy of the time they would take from Jesus. But do we read about Jesus refusing to listen to them and not answering their questions. To we don't because we know that Jesus never refused to minister to the needs of anyone remardless of who or what their station was in life.

The third group of people on hand at this first Falm Tunday, were the fickle

"thrill seekers." we read of them in the 18th verse, "For this cause the people also met Him, for that they had heard that "e had done this miracle". These people had heard about Iazarus and some of them were probably there at that event. Tome of them were probably people who had been at the feeding of the five-thousand. Many of these people were like people we have today. Feed them, or give them something spectaculær and you can fill any church. But just give them the plain Gospel with no frills; no entertainement; no fancy advertising or girmicks, and you wont see them. There are always those who want to be amused and entertained, but it is with the world's standards that this is done.

(Illustration of minister filling church with topless dancers)

I heard recently, and it actually happened that a minister wanted to increase his membership and within three weeks he had a congregation of over 500 people. But upon investigation you learn that he did it by bringing in topless dancers to perform during the "church service," unquote.

(Illustration of parrot in bar and church starting there)

The 17th verse tells of these people, (read it). This was the "Jame Crowd." On a Firday they were in Bethany to see the miracle of Lazarus coming from the grave. If few weeks later they were liming the read into Jerusalem shouting, "Losanna, Heasanna, blessed is He that cousth in the name of the lord. Ind then they were there the following Triday shouting, "Crucify Fim, Crucify Him." But Jesus knew this would happen. We knew that the applause of the crowd could turn into the demand for blood. That is why we read in the 25rd were, "Ind Jesus answered them archaraid saying, 'The hour is come, that the lon of man should be glorified."

This is exactly what they all wanted to hear. We was foing to be exalted right in their midst. But then He went on to say, "Txcept a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

(Illustration of this as told by man on train massing cornfield)
-alter Wilson, a minister was traveling by train in the midwest. As they
massed mile after mile of cornfields, "r. Wilson remarked to a woman seated
orresite him, "look at the hume cemetary." The said, "Why mister that's
nothing but a large cornfield." We said, "I know it is a cornfield to the
eve, but at the foot of every stalk of that corn is grave, because Jesus
asid, "Except a corn of wheat fall into the ground and die, it abideth
alone."

Jesus was telling these records something they knew quite well. 'kernel of wheat can be stored and the cuter shell of it will protect it and as long as it is kept in this way it will be preserved. Tot plant that kernel in the ground and the soil begins to act upon the outer layer and soon it rots and decompose it and from that decomposition a plant starts to now from which other seeds will come forth. Tut in order for this to happen, the need must die. Jesus was saving that in order for Fig to be the Pessiah, the hing they were proclaiming him to be, We had to die and then We would be resurrected just as they had seen Lazarus resurrected.

do t like the crowds or that first lab lunday, we shouldn't ret carried away with the Hosanna's and Mallelujah's. Jesus didn't. We know that this was a passing thing. We had to die and that was the meaning We gave to Talm Sunday Ma died for your sin, and for gine and provided the tift of salvation. That is what these yours people have accepted for their yours lives. Today, should change each of us. It should turn us from being "The Tame Growd," to being "The Lew Trond." Today should make a difference for each of us. But will it?

St. Paul's United Church of Christ Butler, Pennsylvania

Rev. Ralph Link, Pastor March 27, 1986 Mrs. Dale Rice, Minister of Music

Prelude

"In The Cross of Christ I Glory" *Hymn

In the cross of Christ I glory, Towering o'er the wrecks of time; All the light of sacred story Gathers round its head sublime.

When the woes of life o'ver take me, Hopes deceive, and fears annoy, Never shall the cross forsake me: Lo! it glows with peace and joy.

When the sun of bliss is beaming Light and love upon my way,
From the cross the radiance streaming
Adds more luster to the day.

Bane and blessing, pain and pleasure, By the cross are sanctified; Peace is there that knows no measure, Joys that through all time abide. . . . Amen.

*Call to Worshin:

Pastor - When it was evening, He sat at the table with

His disciples.

People - As they were eating He said, "The Son of man goes as it is written of Him."

Pastor - Let us seek Him in confession.

Pastor - Let us seek Him in confession.

*Frayer of Confession (In Unison) Father you sent Your
Son that we might have life. He invited His disciples
to share in the evening meal, the breaking of bread
and the pouring of wine. He invited them to receive
His gift of love and the offering up of Himself; and
He invites us now to receive that same gift of grace.
May we be drawn together by the breaking of bread and
know the joy of sin forgiven, even as we forgive those
who sin against us. Cleanse us anew and hear us as we
confess our sins and shortcomings this night. This we
pray in our Master's name. . . . Amen.
Announcements

Announcements let a ne eletar con to ant of cotto Offering

Communion Hymn "When I Survey the Wondrous Cross" When I survey the wondrous cross On Which the Prince of glory died, My richest gain I count but loss, And pour contempt on all my pride.

Forbid it, Lord, that I should boast, Save in the death of Christ my God; All the vain things that charm me most, I sacrifice them to His blood.

See, form His head, His hands, His feet, Sorrow and love flow mingled down; Did e'er such love and sorrow meet, Or thorns compose so rich a crown?

Were the whole realm of nature mine, That were a present far too small; Love so amazing, so divine, Demands my soul, my life, my all. . . . Amen.

Invitation to Communion
Institution and Consecration of the Elements Distribution of the Bread Distribution of the Cup *Prayer of Thanksgiving Anthem: "Lord, Is It I?" Scripture: John 14: 1-6 Sermon: "The Ultimate" *Hymn "The Old Rugged Cross"

On a hill far away stood an old rugged cross, The emblem of suffering and shame; And I love that old cross where the dearest and best For a world of lost sinners was slain.

O that old rugged cross, so despised by the world, Has a wondrous attraction for me; For the dear Lamb of God left His glory above To bear it to dark Calvary.

In the old rugged cross, stained with blood so divine, A wondrous beauty I see; For 'twas on that old cross Jesus suffered and died To pardon and sanctify me.

To the old rugged cross I will ever be true, Its shame and reproach gladly bear; Then He'll call me some day to my home far away, Where His glory forever I'll share. (Refrain on back of bulletin)

"The Ultimate" crip: Jn 14:1-6; Text: Jn 14:5 Is was at wat cal=las lunr in Upr On in Jeru had for thru meel w/ther at wh time inst observ of Las ! upr as remem of "im othr Gosp writrs record thez events, but Jn did not J Tol of wash dis. feet sign humilty/servhud (rus P. Cath. prob w/this in lsh)=sign humilty not who met feet wash P who dent 4th cup wine prob bin pour * was jus 14 drink cup * hed thru Jeru * cros bruk Fidron * on 2 * of Geth. this pt dis completly Twildr, Js tol sumtim 74 wud go way I then tol wud? Ttray 2 1 them was traitr etr arau wud nevr disown, wud law dwn lif 4 Tim Js sed wud denv 3 times 74 nite ovr, 2 all wud flee Low that they all thorly confus Js knu had spk 2them by way expl : do sum finl teach NA arest o In record mem words chap 14 Gospl open state 1st Avssmme ment Priv consol We no desert them . fearfl harts shud@ comf We completly fulfil rol as C intend
words wer "convey 2them ther wudl plac hvn reserv 4 ea lievr ovr 'vang Bib scholr agree this Doctrin and Doming wholhartedly agree
int I persoly liev that 'rd vs in erom is return 'unhar lieves in hon

Pessr=many how dy 'wil in '4 's return 'mony peopl cak of Js at nt of deth as the "e ther cide them but main thrust ant Js say-Fe tak care details of provid dwel plac 'ell' liner has a countral of them as oft case, dis no underst wat and tom who cual count on Cach dus so=Vs 3-277D They had all onsers siv Other durin Aurs w/Js tut unfortnativ no able ried 2methr
of this of 3s miv anar hud bov anar and doubts=vs 6
Here rev lst time=Ve, Js was Th Ult of all 3 plan 4
devis 4 redemptin of mank J had shar w/them=cun of fenct; cun of preis; cup of rederptin a in all them had stud 4th as embodyment of all that pasovr stud 4 Tere was real Lamb of G as In Pan cal Him in Him was all anyl need Phav persol relatable w/God en sed=We Tay, We say e road lead in? of G any of thez discips had seen how clean, pur We was 3 knu no sin They knu lsthand=Naro is way, few ther who find III was THE way f ther was no othr

Te sed Fe 'as Truth on nothr ocasin sed=U shal kno th truth, truth shal set U free, if Jon thr4 shal

mak U free, ye shall free indeed

The say only way stan 34 3 was 2 hear truth, Dliev truth

liv by truth 6 dy by truth 6 only wax plac find truth

was in 7's unalterabl Word

Is was that .ord, also may .ord can read/kno 4livs He sed He was IIFC=In sufr/deth He Pendur few short hrs, He destroy deth 2 as I sed=Brot life imortalty to light

He ovrcum Sath & evrl who hav receiv Mim hav eternli Clos state=No man cumeth ? I but by Me

Ulos state=No man cumeth 2 T but by Ne
means ther no othr way in2 hvn
Tvr perso born in2 worl is son of 3 fr stan pt of
creatin, but only thoz who receiv Js No as I fav
Ecum 'ens of 3 fr stan pt of Tedemrtin
Ther thoz choos no Tliev Tcuz mak 2 selectiv 3 nerro
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shal I do w/Js:
men has contunty acpt=reset 2 anser 2 ans

man has optunty anser quest " anser doterm wher he

wil spend eternty
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Scripture: John 14:1-6; Text: John 14:6

Jesus was at what we call "The last Jupper" in the unner room in Jeruselem. Le hid note through the meal with them at which time le instituted the observance of this last Jupper as a remembrance of Vir. The other Gospel writers had recorded these events. For some reason John did not. But John told of Jesus washing the disciples feet as a sign of Fis humility and servanthood. The fourth cup of wine had probably been rouged and it was just before they drank that cup and headed through Jerusalem to cross the brook Midron on the way to the Carden of Tethsemene.

At this point in time the disciples were completely bewildered. Jesus had told them sometime before this that He was noing away. Then He had told them he was noing to be betrayed and one of them was a traitor. Teter had argued that he would never disown Him, but would law down his life for Him. To this Jesus had said that before the night was over, Teter would deny Wim three times, and that all of them would fall away from Mix. Now that they were thoroughly confused Jesus knew that He had to speal to them by way of explanation and do some final teaching before Wis arrest.

To it is that John records these nemerable words in this 14th chapter of his Cospel. "is opening statement in the first three verses is meent to give ther consolation that "e is not deserting them and their fearful hearth should be conforted that Te is completely fulfilling Tic role as Tod intended. Fis works were ou lose? to convey to thom that there will be a place in heaven reserved for each believer. Very "iblical scholar practically agrees that the words of Jesus about coming again has to do with Wis Joond Scring. This is one of the loctrines of the latter days and one which I wholeheartedly believe. ut I personally believe that encompared in this 3rd verse is the promise of his return to usher the believer into heaven. In reason for this is that every believer who has died ur to this tire has not been a part of the Capture which according to the Tible is to take place and Jesus will come to usher the believers out of the world. There is also the evidence of many people who have died who spoke of the Lord being at their bedside before they parsed on. Put the main thrust of what Jesus was saving, was that Te was going to take care of the details of providing this dwelling place for all believers and that 'e would personally core for them one way or the other. But as was so often the case, the disciples did not completely understand what He was asying and Thomas the one disciple who could be counted upon to ask for the locical explanation does fust that. 'o we read, "Thomas saith unto Fir, 'Lord, we know not whither Thou goest; and how can we know the way? They had all of the answers which were given to them during their three year stint with Jesus in His earthly ministry. Out unfortunately they couldn't seem to piece it all mx together.

To at this point, Jesus rives the enswer that should have answered any doubts they may have had.

He said, "I am the wav, the truth, and the life: no man cometh unto the Tather but by Fe."

Here was the revelstion for the first time that He, Jesus Christ was the "Ultimate" of all that God had planned and devised for the redemrtion of mankind. Jesus had shared with them the so called "Cup of sanctification," the "Cup of praise," the "Cup of Sedemption," in which We had stood forth as the physical embodiement of all the Tansover stood for. Here was the real Lamb of God as John the Tantist had called "im. Ind in Him was NII that anyone needed to have a personal relationship with God.

Then He said to was the way Te was telling then that this was the road that led to into the Tinghom of God. Iny of these disciples who had meer Him in action, knew how clean and pure and sinless Te was. They knew firsthand that "narrow was the way and few there would be who would find it." To was the wayand there was no other.

He said To was the truth. Te had said on another occasion that they would know the truth and the truth would set them free... If the Ton therefore shall make you free, we shall indeed be free. Jesus was saying that the only way to stand before God was to hear the truth, believe the truth, live by the truth and die by the truth and the only place to find the Truth for all of life in Ind's unalterable Tord. Jesus was that Tord, but He also mave the word which we can read and know for our lives.

He wax said Te was the life. In the suffering and death that Jesus was to endure in a few short hours He destroyed death and as Taul said brought Plife and immortality to light." He overcame Tatan and everyone who have received Him have eternal life.

He closes this statement with the words, "No man cometh to the rather, but by Me."

This means that there is no other way into heaven. Every person who is born into the world is a son of God from the standpoint of creation. But only those who receive Jesus as Lord and aviour become sons of God from the standpoint of redemption. There are those who choose not to believe this because to them it makes God very selective and narrow. But God has given man the opportunity to accept or reject Jesus Christ. Tach person must answer the question which silate raised at the trial of Jesus. That shall I do with Jesus! Nan has the opportunity to answer that question and his answer determines where he will spend etermity.

Thus, we can see that in the "I Am" Jesus is expressing in thes rection of Compture, He is ato in that To i. The Ultimate." We is all that Tool had planned to give manlind and that was and is a Caviour to die on their behalf.

St. Paul's United Church of Christ Butler, Pennsylvania Rev. Ralph Link, Pastor Ma Mr. Dale Rice, Minister of Music

Chiming of the half hour Announcements Congregational Greeting

*Processional Hymn No. 254 "Near the Cross"
*Call to Worship

Pastor: Christ our paschal lamb has been sacrificed.
Let us therefore, celebrate the festival, with
the unleavened bread of sincerity and truth.

*Prayer of Confession

Pastor: Father, in trembling awe, we recall the broken body and wounded flesh, crucified for our sins on Calvary's lonely summit.

All: Lord, You are both bread and wine unto our famished souls, sustenance for our pilgrim

Pastor: All:

journey. In trembling awe, we hear the terrifying cry that shivers from the darkness of Calvary: "My God, My God, why hast thou forsaken Me?" Lord, there are seasons in our lives when we have forsaken You. We have left undone that which we ought to have done according to Your Word because we think too often of ourselves rather than of Your sheep whom we are charged to feed, nurture, comfort and liberate. In trembling awe, we hear again the words spoke.

Pastor: In trembling awe, we hear again the words spoken to friends in the Upper Room: "Do this in

remembrance of Me."
In remembrance of You, we celebrate Your light A11: in our lives, beckening us to a common witness of love, service, and sacrifice.

In trembling awe, we claim our inheritance as

Your people, called and set apart as disciples for our time.

Lord, from the altar of our hearts we offer A11: these our requests as we gather at Your table. Let this be our prayer as we lift these words of confession in the name of Jesus our Lord. Amen.

*Assurance of Pardon:
Pastor: He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. Amen.

Offering

*Doxology - page 382 Communion Hymn No. 253 "Beneath The Cross of Jesus" *Invitation to Communion

*Institution and Consecration of the Elements

Distribution of the Bread Distribution of the Cup Distribution of the Cup
*Prayer of Thanksgiving
Anthem: "And No Bird Sang"
Scripture: John 15: 1-6
Sermon: "The Main Stem"
*Hymn No. 260 "And Can It Be That I Should Gain?"

*Benediction *Postlude

*Congregation Standing

Mrs. Virginia Cleeland will be hore to lead a twacners training class. April lst at 7:00 P.M. Anyone is welcome to attend. We encourage you to attend because it is not strictly for teachers.

There are still some Easter Eggs available for sale. If you would like to buy one see Helen Riemer after church this evening. Price is \$4.25 each.

Benevolence Committee will meet on Monday evening at 7:00 P.M.

Council will meet next Wednesday, April 2nd at 7:00 P.M.

1



The Main "tem" crip: An 15:1-5; Text: In 15:5
acts of las 'up as record It, 75,1k lead | Conclusin
meel was brief 1 as lef Unr rm imed 5 went Paran ares
In riv tru flev wat meel consist of it time relax rent; tuk time visit among selve whil at table all itself tuk 2-3 hrs 2 so read of meal chap 13 conversation in chaps 14-17 2 18 ds 3eth 2 areat this time Js talk dis,expl finl instr 74 deth In record las I M char 15 % Js spk of B Vine Is. 3's choic vine wh lavish=luv,care,atentin rut Is. 'cum roten ' no produc as vine chud so it is produc frut a expec fr/Is. ' no met vs l= : vs 5a-rt cut src' armaic accrectivs=Am, Is, Armo ther a read vs without this may mor direc "meaninfful

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Te as vine=Lain tem ? fr Him all srowth tuk plac

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Ch rolls, Tous 2 kno who llore who dont
a rothru lift there those appear 23 rest folo of I
but in aftrlif will part those who coats fr sheep Js expl=read vss 4-6 We say in ordr of vitl part vine need atik clos atem branches no stach of ded foremov/burn of all unproduc pe dispos of Js say all fele mus giv evidenc ther discip ship ? 2do this, live shud reflected (levetin 2duty (Ilus clerk " m saldorf ister)
Fr. Soldto lif reflected 2task as clerk and botel reward was entunty monay world lames hotel acculr examp but can apply appirtul relm is well Josep those who membra his in wud bear frut 4 im win remain part lain tem this only was ident brancher of sine
is fac deth nex day have must tak momen instr discips
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I' sur all us hav seen meon who wer use mitely by G mor serv, mor We entrust 2them Conversly hav seen many others whom no evidenc of this mrowth, if my This exacty wat do was not at in last T 'D' wat better time than Gud Tri Pexamin our live in lite of this text

(n this nite celebra: remembr deth of Js

le cav evrthin le cud rocibly giv 2 gav it 4 ea us

He gav us th motivatin 2serv 2 le mivs us Ultimatum

3mo with it-Vs 5-R: 3

at, if mythin 2 we do 4 Js?

Scripture: John 15:1-6; Text: John 15:1

to the conclusion that the meal was brief and Jesus left from the unrer room immediately and went to the marden to pray where We was arrested. But John gives us the true flavor of what that meal consisted of. It was a time of relaxation and the suests took time to visit among themselves while attable. The meal itself took approximately 2 or 3 hours. To it is that we read of the meal taking place in the 13th chapter and it isn't until the 18th chapter that John tells us Jesus departs for the Carden of Gethsemane where We is subsequently arrested.

During this time Jesus is talking to Fis disciples, explaining to them His final instructions before "e would be killed. John records the last of the "I Am's" which Jesus said of Himself in the 15th chapter. Here Jesus speaks of Himself as being "The Vine." Israel was God's choice vine on which He levished His care, His love, and His attention. But Israel had become rotten and was not producing the fruit a vine should. To it is that Jesus was producing the fruit which God expected from Israel and didn't met. Jesus says in this first verse, "I am the wine true vine, and by Tather is the husbandman."

and in the "th verse He says, "I am the, we are the branches." ie should point out that Jewish spoke in Tramaic and in that language, the conrectives such as "am, is, and are" would not have been a part of the sentence structure. To the lit verse and a nortion of the 5th verse would read, "I, the true vine, and by lather the husbandman. I the vine, we the branches." This makes it more direct and meaningful. Jesus was saying that He, God, and the disciples all stood in relationship to as the vine, the husbandman, and the branches. He as the vine was "The Main tem." It was from Him that all growth took place. Wis Tather, God, did the pruning and tending to make more crowth and fruit come forth. Ind the disciples, ingludingxy wexendxxx were the branches through which the growth should take place. Tut we must carry this lesson one stenfurther by saving that the disciples includes all of us and actually it is all of the Christian church. Hen Josus said as we read in the 2nd verse, "Every branch in Ne that beareth not fruit, Ne taketh away; and every branch that beareth fruit, We purreth it, that it might bring forth more fruit.

He was station that every merber of "is church either bears fruit or doesn't bear fruit. Those who do not bear fruit, fod taketh away. "of everone who bear fruit professes to be a follower and is a member of the church is actually a true follower. These people are pruned, or cut off. This doesn't mean they are necessarily dropped from the church rolls, but in God's kinder, He knows whose who are "is and those who are not. So as we so through life, there are those who may appear to be real followers of the Lord

but in the afterlife they will be a part of the mosts as God separates them from Discheep. Jesus explains this further with what We states in verses 4, through 6. (Read These).

Jesus was saying that a believer in order to be a vital part of the vine, needed to stick as close to the "Main Tem" as he could. Iranches that are not attached to the stem are dead and can only be removed and burned in a fire. Tut also the unproductive ones are done away with as well. Jesus was saying that all followers must give evidence of their discipleship and to do this, their lives should reflect their dedication and devotion to duty.

(Illustration of hotel clerk and 'illiam 'aldorf listor)

une stormy night many years are an elderly counterent the lobby of a

chall hotel and alked for a room. The clerk informed then that since there
were three conventions in town all of the hotels were full and he didn't

have seen for them. But he said, "I and tend xxxxxxxx a nice counter like
you into the rain at 1 e'clock in the morning. Could you be willing to

liner in my room?" The counterheatisted, had all a counter kinsisted. The next
working when the man raid his bill, he said, "Timbre the bind of manager
who should be boss of the hest botel in the Unite' later. Take screeday
I'll build are for you." The clerk amiled, amuse' by the aller man's "little
joke." everal years reased and are day the clerk received a lottor
from that elderly man recelling the atomy night, and asking him to come to
"ew York for a visit. I roundtrip ticket was enclosed. Men he arrived
the ald man took him to the dorner of 5th avenue and 34th Threet. There
stood a brand new building. "That," said the man, "is the hotel I have just
built for you to manage." "You must be jobing," said the clerk. "I can
assure you I am not," was the reply. "Just who are you," the alerk starmer
ed. "Ly name is "illiam alderf listor." That hotel was the criminal
saldorf—istoria and the alerk was George C. Roldt.

Fr. Toolt's life reflected his dedication to his task as the clerk of a

Fr. Toolt's life reflected his dedication to his task as the clerk of a small hotel. Fis reward was the opportunity to manage the world's at that time, largest hotel. This is a secular example, but one which can be applied to the smiritual life as well. Jesus was saying that if those who are members of His body, the Gurch would bear fruit for "im, they would remain as a part of the "lain 'tem." Lat God demands of everyone who names the name of Jesus Christ is service of some kind or other. This is the only way to identify the branches of the vine. Jesus was facing wis death the next day and To knew that We must take this moment to instruct Wis disciples about the future stretching before them. To He spoke to them of service using the branches of a vine as the illustration. Throw that the branch of a vine does not control its rate of crowth. [uch of that is controlled by the relationship the branch has as to its close proximity to the "Jain Item." It is from those branches closest to the ster that the most growth comes from. God will only give us growth as we offer ourselves for Fis service. I'm sure that all of us have seen peorle who were used very minhtily by God and the more they served lim, the more to entrusted to them to do. Conversely we have seen many others in whom there is little evidence of xxx Christian morwith is any. This is exactly what Jesus was retting at in this last "I ..."

That better time then this Good friday to examine our lives in the light of this text. On this night we celebrate and remember the death of J Jecus. Fe have everything in could possibly give and We have it for each of us. He have us the motivation to serve and We have un the ultim tum to do with it. "I am the vine, we are the branches. We that shideth in We, and I in him, the same bringeth forth much fruit: for without le ye can do nothing."

What, if anything, are we doing for Jesus?

St. Paul's United Church of Christ Butler, Pennsylvania

Easter Sunrise Service March 30, 1986 Speaker: Chet Stauffer Liturgist: Paul Riemer ORDER OF WORSHIP 6:30 A.M.

Prelude Opening Hymn No. 289 "Christ The Lord is Risen Today"

*Confession (In Unison) Lord our heavenly Fatner by whose almighty power we have been preserved this day, and to whom the darkness and the light are both alike, by thy great mercy defend us from all perils and dangers of this day, and so refresh our weary nature with the help which our weakness needs, that we may behold the dawn and the day with joyfulness, and be devoted to thee both in body and soul, for the love of thine only Son, our Saviour Jesus Christ. Amen.

*Kyrie
*Gloria Patri - page 142
*Assurance of Pardon
Hymn No. 425 "Cleanse Me"
Scripture: John 14: 24-30 (Hymnal page 592)
The Apostles Creed (In Unison) page 137
Call to Prayer: Leader - The Lord be with You
People - And with Thy Spirit
Leader - Let us Pray!

Prayer
Offering
Offertory
*Doxology - page 382
Anthem: "Battle Hymn of the Republic" (Sax and Organ)
Message: "The Last Sunrise"
Prayer and Lord's Frayer
*Closing Hymn No. 588 "In The Garden"
*Benediction
*Benediction

*Congregation Standing + + + + + +

We would like to extend a warm thank you to Chet Stauffer for bringing us the message this morning.

Our thanks goes to Paul Riemer for assisting with the service this morning. $% \left(\frac{1}{2}\right) =\frac{1}{2}\left(\frac{1}{2}\right) ^{2}$

Easter Eggs are still available if you need a last minute "goodie" for Easter. They are \$4.25.

Renevolence Committee will meet on Monday evening, March 31st at 7:00 P.M.

office by April 1st if possible.

Council will be meeting on Wednesday, April 2nd at 7:00 P.%. Articles for the newsletter should be turned into the



St. Paul's United Church of Christ Butler, Pennsylvania Chiming of the Hour Announcements Congregational Greeting Call to Worship Pastor: Why seek ye the living among the dead? He is risen! People: He is risen indeed! Pastor: Let us worship God! *Processional Hymn No. 289 "Christ the Lord Is Risen Today" *Invocation: (In Unison)

Almighty God, in this time of meditation and prayer may our attention be focused on Him who gave His life for us and arose from the dead to reveal the greatness of Your love. Help us to comprehend the miracle of this day we call Easter. In these moments of worship, Lord, perform the miracle in our lives that enables us to die to self, in order that we might live. Capture our nearts and munds, that we may worship in honesty and meet You truly in the spirit of our risen Lord. Amen. Anthem: "On This Glorious Easter Morning"

Dedication of the Love Loaves *Invocation: (In Unison)

Dedication of the Love Loaves Hymn No. 295 "I Know That My Redeemer Lives"

Easter Prayer Offering

Offertory

*Benediction *Postlude

+ + + + + +

We wish to extend a thank you to those who helped to brighten this mornings service by placing lillies on the altar. Mr. & Mrs. Paul Riemer will greet the congregation at the

door this Easter morning.
Ushers for today are: Alvin Tait, Mike Mazaruk, Gottlob

Kradel, and James McClymonds.
Nursery will be provided today by Beth Tait.
Rick Vinroe and Kevin Snyder will be visiting the hospital this week. Attendance last Sunday was 148 with 21 visitors.

Hospitalized:

MONDAY - Benevolence Committee meeting at 7:00 P.M. WEDNESDAY - Church Council will meet at 7:00 P.M. THURSDAY - Chancel Choir practice at 7:00 P.M. We are still looking for a few new voices. Please come and give it a try.

Cone and give it a try.

April lst we will begin a new training program for teachers and all other interested persons. The classes will be under the direction of Mrs. Virginia Cleeland. You need not be a teacher or be expected to make a committment to teaching. The class is from 7 to 9 P.M. 10VE LOAVES are due in today. Please make sure that your name is on them. This will help me so you get proper credit on your record. NEW NEER IF FACES. There are envelopes for the Lillies in the office if you did not get one. You may pick them up before or after

did not get one. You may pick them up before or after the service. The Ushers will also assist yo; with your flower this morning.

Did you forget someone with a little gift for Easter. If

so, you may purchase one of our Easter Eggs. There are still some available. Price is \$4.25 each. Thanks for your support on this project.

SPECIAL - 4 FOR 17.00 FIFTHE SIEW A cas

TRI MICCO TO THE MONTH P. Sec

**Doxology - page 382
Easter Anthem: "Antiphonal Alleluia"
Scripture: Luke 24: 1-12
Sermon: "Forgotten Words Remembered"
*Hymn No. 292 "Because he Lives" *Congregation Standing

THE STATE OF THE PROPERTY OF T

SCRIT: LK 24:1-12: SERM: FORGOTTEN WORDS REMEMBERED" (ILUS CHAS CCISON, VISIT IND. STATE FEN BASTER SUNDAY 82) "THAT'S ALRIGHT BROTHER, I KNEW YOU WOULD COME"
THIS POSTIV PERFORS UM/IN HATTH - SIMEL "CRD/BLIEF TOMB FMTY MP. JS ATTV "THEST DECOMES AST FACTR OF MORN THIS REALTY UNCERTING I US BIN MADE POR TOMB FULLY & FREE DID BODY OF JS-23:55-56 VS 1=1ST PAY=SUN: FIMAL AMOTHT, BOUT MURRIED BURTAL ATMOS TUL MCCN: CUILY MORN IN CHMETRY: HUDI SGFTER VS 2=MARTS LEADD THECATS - HOW OUR TUTO BEE PUNCTIN BOUT THE ON WAY CLUTCH FA CTHE CLEEV CUTCHT/CCURAG & WALK CLOSE OFFWING VS 3-ISAM WHER BOLY SHUT BIN, CLOTHES LIK COCCON BUTTHFLY AS "TUD TRANSFIX/FERFLEX & READ=VC 4-VS 5=ACTUL READ=WHY SEEK YE TH/LIVING ONE AMONG TH/DED?? THIS MEAN COLY JS-THE ONE, ALL CTHRS THER STIL DED MAXAMEXAL VS° 6-7=MCMRYS B JOGGD INSACTIN VS 8=FORGOTTN WORDS, NOW REMEM STRANG HOW CAN HEAR THING B STL, & YET DON'T HEAR THEM U KNO WAT I ME'AN (ILUS PREACHR TALK BOUT FAITH & FACT) WE HEAR, BUT LONG HEAR MIX IN TWENN R THINGS SORT OF JUC UP & GRAB UC & THEN WE HEAR (ILUS THINGS GRAB US & HEAR) TH/VOYN & DISCIPS HERD IMPORT THING JU TEL PHOM CONCERN SELF/FUT BUT AS OFT CASE LISTN HALF-OFN BAPS/MINDS SO AFTE REMEMBE WORTH WE READ VSS 9-10 NCTIC IK NOW TEL US - VS 11 ilus class/TEACHR ASK MO GRTEST IIV MAN)
THAT BOY BLIEVD, ° DISCIPS AT GCENE DISBLIEV ALL BUT PFTFR V 2=PETER PROR NO BLIEV, BUT WANT PRIF WAT WOMN SED VS-DB=CHONT UNDERST, BUT WEAR FUTUR WUD WEN MET JS THIS JAT MAKS EASTR - TURN DOUST TO BLIEF IT BEING FORGOTTEM WORDS INTO PROTEMBRANCE AND ALL THIS BEING JOY INTO HARTS BOUT OF G'S LUV (TIUS "VIOLETS FOR MR BILL" & NOW HE CAME ESAY "I BLIEV) DO W RITEV BOUR U REMEMBR WAT JO DEDROS "I AM TH/REGU & TY/LIF: HT THAT BELIEVEH IN ME THO HE WER DED, YET SMAL HE LIV, & WHOSOEVE LIVTH & BLIEVTH IN MY SHAL NEVE DIE." BELLEVESE THOU THIS?" TH/ANGL ASKD TH/WOMEN=VSS 58-7 SCRIPTUR THIC USEVS SEARCH THRY ROMENBER HIS WORKS
RUTEMBR, THIC IS FROM G GIVE US IN THE DAY & NOT JUS ON BASTR
IT IS DROW OF FIRML HIE WOHLM AS FIRST STON THEN JUKP HASTER BRINGS TO MIND POPGOTTEN WORDS REMEMBERED AND IS ASKS US=DO YOU BELIEVE?

Community Bible Church

Sagamore, Pa.

GOOD FRIDAY

APRIL 14, 1995

The Call to Worship: Isaiah 53:7-9

· Hymn # 287

*Trayer of Confession: (In Unison)

If Thou Lord should mark iniquity, O Lord, who shall stand? Our transgressions are mulitiplied before Thee and our sine testify against us. But with Thee there is mercy and plenteous redemption. Cause us to hear Thy loving-kindness, and to show the way wherein we should walk. Teach un to do thy will; for Thou art our God. Hear us from heaven, Thy dwelling place, and when Thou hearest, forgive. Through Jesun Christ our Lord. Amen.

Explanation of Good Friday Candle Service

Offering Prayer and Offering

*Doxology

First Scripture: Watthew 26:47-56

Hymn #80

(/ Verse)

The First Light is extinguished

Second Scripture: Matthew 26:57-68

Hymn #80

(2 verse)

The Second Light is extinguished

Third Scripture: Matthew 26:69-75

Nymn #80

(3 verse)

The Third Light is extinguished

Fourth Scripture: Matthew 27:1-14

Hymn #80 (4 verse)

The Fourth Light is extinguished

Invitation to Communion

Institution of the Elements

Distribution of the Bread and the Cup

*Prayer of Thanksgiving

Fifth Scripture: Matthew 27:15-23

Hymn #134

(/ verse)

The Fifth Light is extinguished

Sixth Scripture: Matthew 27:24-33

Hymn #/34 (2 verse)

The Sixth Light is extinguished

Seventh Scripture: Matthew 27:34-49

Hymn #134 (3 verse)

The Seventh Light is extinguished

The Eighth Scripture: Matthew 27:50-61

The Eighth Light is extinguished

*The Hymn of Departure #124

*Benediction

*The Silent Departure



EASTER ON THE NETWORK NEWS - SUNRISE SERVICE, COMMUNITY BIBLE CHURCH, CAGAMORE, PA. APRIL 16, 1095

THE SCHIE TAKE PLACE IN THE LOCAL TV NEWSROOM. IT IS THURDAY EVENING.

GCCD EVENING: THIS IS YOUR J - E - R - U, CHANNEL 14, NEWS ANCHORMAN REPORTING TO YOU LIVE FROM OUR STUDIOS IN DOWNTOWN JURUSALUM.

CUP LEAF STORY TONIGHT CONTINUES TO BE ABOUT THE DAPING DAYLIGHT ROBBERY WHICH TOOK FLAGE AT THE GINCBERG BUTCHER AND MEAT SUPPLY COMPANY AT THE COPNER OF BUTCHEL AND GAD STREETS. TEX UNIDENTIFIED MALES ENTERED MY GIMSBERG'S PLACE OF BUSINESS, AND AT GUNTOINT DEMANDED THAT MP. GINSBERG HAND OVER ALL OF THE PAGGOVER LAMBS HE HAL IN THE COOPE. WHEN MR. GINSBERG STICKMOLY REFUSED, ONE OF THE COMMEN STRUCK HIM ON THE HEAD WITH HIS GUN AND MR. GINSBERG BULUCT WTLY COMPLIED.

MY. GINEBERG WAS THEN FORCED TO LOAD THE LAMB IN THE WAGON OF THE THIEVES. THEY WERE LACT OPCOMED DRIVING THAT WASON DOWN NEARBY BETHANY STREET OF DOWNTOWN JERUCALEM. STICULATION IS THAT THE LAMBE WILL BRING A GOOD PRICE ON THE BLACK MAPKET AND WILL BE SOLD AT INFLATED PRICES TO THE SELLERS OF LAMBS FOR THE JEWISH PASSOVER.

IN OTHER LATE BREAKING NEWS WE HAVE JUST RECEIVED WORL THAT A MAN NAMED JESUS CHRIST, OR REFERRET TO AS JECUS CHRIST HAS JUST BEEN AFCESTED BY A BATTALION OF ROMAN SCILLERS. MASTREL JESSICA FOR A FEFORE WE GO TO THE GARDEN OF GETHEMANE.

WE INTERRUPT OUR PEGULARLY SCHEDULED PROGRAM TO BRING YOU THE LATE BREAKING DEVELOPMENTS THIS FURNING CONSESSING THE ARREST AND TRIAL OF JESUS CHRIST.

FOR A REPORT WE GO TO THE MIGH PRIEST'S CHAMBERC SINCE THE TRIAL IS IN PROGRESS AND SUPPOSEDLY MAY LAST THROUGHOUT THE MIGHT WE WILL BRING MAIN YOU UPDATES ABOUT THIS TRIAL AS WE RECEIVE FORD.

GOOD MORNING! ALTHOUGH WE PROFINIE NO REPORTS DURING THE NIGHT, MORE HAS JUST COME IN THAT THE TPIAL OF JEGUS CHRIST IS CVER.

LET ME PEFFAT THAT: THE TRIAL OF JESUS CHRIST TO OVER.

GOVERNOR PONTING PILATE HAS IMPOSED THE DEATH SENTENCE ON JSUS CHRIST, SINCE WE ARE AT THE BEGINNING OF THE JEVISH HIGH HOLY DAYS IT IS PROBABLE THAT THE SINTENGE WILL BE CARRIED CUT ALMOST IMMEDIATELY.

THE FORM OF HIS EXECUTION WILL BE BY CRUSIFIYION.
"" HAVE HOR NOW THAT HE IS ERROWTLY BING LET UP THE WILL TO GOLGOTHA AT THIS VERY MOMENT. 3 FOR A PERCENT WE GO TO THE GOVERNOR'S FALACE WEERS WE HAVE A REPORTER STANDING BY

AN UPDATE ON JUIA ISCAPICE, THE MAN WHO BETRAYED JESUS HAS JUST BREN HANDEL TO ME. HE HAVE ITARNIE THAT THIS MAN NAMED JUDAS STEMS TO HAVE BEEN CONSOLENCE STRICKEN FOR WHAT HE DIP AND WE PESUESTED AN AUTIONOUTH THE THIFF FRIESTS AND THE PUDERS. THEY GRANTED TIM A BUABING AND HE BYGGYD THEM TO TAKE BACK THE 30 PIBORS OF SILVER HE HAD HAT: FOR THE ACT CF SPTEAVAL. TO MAK MOW CLAIMTS THAT HE HAD DELIVERED AN INNOCENT MAN TO THEM AND THAT MAY HAD SELT CONSTANT TO BEEN JUDAS HAD BEEN DUFFERING THE FANES OF DEMONDE. BUT THE CHIEF FITEST AND ELDERS TOLD HIM "A DEAK IC A EVAL" AND THEY FURTHER TOLD HIM HE COLLY HAVE TO SOPK THAT OUT IN HIS OWN LIFE.

WHY MAYS BEEN TOLD HE CAST THE STECKS OF JILVER BOWN ON THE PAVEMENT IN THE TEMPLE AND IN HUNTLITY AND SHAME CORODE OUT OF THE BUILDING.

AN UNCONFIRMED AUMOR HAS CIRCULATED THAT HE HAS SINCE COMMITTED SUIGIFE. STAY TUNED FOR FURTHER DEVELOPMENTS AS WE PECELVE THOM.

4 GCCD AFTERNOOM: ALTHOUGH THIS FRIDAY IS DRANGING ON, THE EVENTS SURROUTING THIS EXECUTION OF JESUS CONTINUE TO COME IN ANY THIS JUSTIC HANGING MORE BITARRE AS TIME GOES ON. WOPI HAS JUST COME IN THAT THIS JESUS CHRIST IS HANGING ON THE CROSS AT THIS VERY MOMENT. THE STRANGE DARKNESS OF SHOULD WE SAY THE FIRTH BLACKNESS WHICH HAS ENGULPED ALL OF THE CITY CANNOT BE EXPLAINED BY OUR STAFF METECROLOGISTS. BUT THEY ARE WORKING TOWARD A SCLUTION WE HAVE BREN TOLL.

5/

A RECORD WE RECOVER JUST A THE MONTHER AGO THROUGH UP THAT AT APPROXIMATELY 3 F.M. JUSUS CRIED OUT IN AGONY CONTINUE TO THE PEPDET THAT HIS GOT HAD FORSAKEN HIM. THOSE STANDING NEARBY BELIFVING WIM TO BE IN THE THROUGH OF CHAPRY FAIN OFFERD HIM A FAIN-DEAPBNING DRINK, BUT HE REFUSED TO TAKE IT.

FOLLOWING THIS WE HAVE DEARNED THAT HE VERY DUIFFLY AND RATHER TRACEFULLY DIFF. WHICH IS MATHER STRANGE UNDER THOSE CIRCUMSTANCES.

4 FOR A PEFCRE ON THE GRUSTEINION OF GO NOW TO GOLGOTHA.

GOOD MORNING! APTER AN UNEVENTED INTGUT IT IS NOW PARLY SATURDAY MORNING. NOT ONLY HAS THE REGULAR JEWISH SABBATH BEGUN, BUT THE BEGINNING OF THE FEALT OF THE PASSOVER IS IS UNDERWAY AS WELL.

WE RECEIVED WORL THAT THE BODY OF JUDIC CHRIST WAS REMOVED FROM HIS CROSS JUST BEFORE SUNDOWN LAST EMPHING.

WE HAVE BEEN INFORMED THAT A WEALTHY BUSINESSMAN FROM THE NEAPBY TOWN OF APIMATHEA, A MAN NAMEL JOSEPH ASKED FERMISSION OF GOVERNOR PILATE TO PEMOVE THE BOTY FROM THE OPENS AND INTER IT IN HIS VERY OWN GAPDEN TOMB. WE ARE TOLD IT IA NEW TOMB NEVER HAVING BEEN USED BEFORT. THE GOVERNOR GRANTET FERMISSION TO THE JEWISH SABBATH WOULD NOT BE PROFAMED BY A COMPST REMAINING AFTER EXECUTION. THUS WE HAVE LEARNET THE BODY OF JEGUS IS NOW IN THE TOMB OF JOSEPH OF AFIMATHEA.

FOR A PETORT WE GO TO THE TOMB SITE.

GOOD MORNING! THE CABBACH HAD NOW PASTED AND THE DAWNING OF THE FIRST DAY OF THE WEEK HAS COCUPRED AND WITH IT A SMANGE PEPORT AS WELL.

IN IS RUMODED, MIND YOU I SAY PUMOPED, ONLY A RUMOD AND THAT HAS NOT BEEN CONFIRMED, AND THE PUMOP IS THAT THE ROLY OF JESUE CHRIST HAS DISAPPEARED FROM THE TOMB.

Transport FCP AN ACCUPATE LEFCPT OF GC TC THT TOMB CITT WHERE A PEPCRIFR IS STANDING BY

AT ME TRY DO THAT THAT SET THE LEADER ALL THE A (BELICETED BELTYRS IN)

JULIE

I AM SURE THURE MUST BE A LOGICAL TYPLANATION TO ALL OF THIS AND PETHASS IN A FEW DAYS WE WILL HAVE ALL OF THE DETAILS WE WELL HAVE ALL OF THE DETAILS WE WELL TO UNDERSTAND THIS WIFER AND PATHES STRANGE COMMANDO.

PRECETTING FOR THE J - E - R - U CHANNEL 14, NEWSME NOW ENTURN YOU TO CUR REGULAR SPECGRAMMING.

crip: 1.7 (1-1); ext: 7 ...

(Thus has been visited by private 1.10 and committed to the first surject were completed by the private 1.7 for all visits surject and the first surject was made necessarilised to the first surject was made necessarilised to the first surject was made necessarilised to the first surject was made necessarilised by the first surject was the first surject with the first surject was the first surject with the first surject was the first surject with the first surject was the f

The lieve ficcins dislieve so eth west to hear the lieute of the lieute so eth west to hear the sound understall it, but cloudly out come of the mutuate so son in turn doubt ind lief.

It is this, or other ords independence it is lied to the first or other conditions to the heart lief out of the lieute of lieute of lieute

Porinture: Tuke 04:1-12; Text: Tuke 04:6b, 2.

(Illustration of Charles Calson visiting prison in Remixer 1 Cichard Noore)
Charles Colson was resident Nixon's number one side. December of his
involvement in the latercase affair he was contened to prison and served
his term. He accepted Christ and had led him into a prison ministry
which he calls "prison fellowship." This innovative approach to prisoners
which rives them an ornorturity to study the Fible inside the prison in a
seminar lasting two weeks, is changing thousands of prisoners as no other
system has been able taxion to. (I the prisoners who have cone through
this approach and have been released, To of them have remained out of
prison. Il other programs have a success rate of about 50 remaining out
in 50 returning.
Charles Calson tells of coing to the Indiana that the first on acter
unday 150 and there with december of means who had come along with him,
the conjucted a clorious Easter service for the immates. Mollowing the
called a clorious Easter service for the immates. Mollowing the
called a clorious Easter service for the immates. Mollowing the
called a clorious Easter service for the immates. Mollowing the
called to apply the service for the immates. Mollowing the
called the part of the him. Fix name was light there, Column
tended to pay him a sumprise visit. The only machine was that includ was
looked in the cellblock of Leth law. Calson tells how they climbed the
staris to the accord tier of cells where licherd was and how they same
"Le lives, Te lives! Christ desus lives today," and how it range through
the cellblock. Then he went to the cell, reached his hende out to the outstretched hands of Tichard and said, "That's all right brother, I knew you'd
come."

"I knew you'd come" is the positive response which is Taster. It says in simple words the complete belief that the tomb is empty and Thrist Jesus is alive. But for those people in Jerusaler that first 'unday morning they this reality was uncertain.

Some of the women who had been followers of Jesus made the necessary preparations to me to the tork the first thinm on 'unday when the larb th was ever They had mathere the necessary spices and burial wrampines to complete what was a hurried burial on triday as the Cabbath was drawing near. robably because of their intense wrief, the EXERX borrible events of Friday, and the excitement that all they could do was prepare Fig body for a proper burial, caused the sleet to evade them that faturday might. In they wore from their heds and armed with the materials they had nothered for their crim task, them set out for the carden in which was the tomb of Joseph of Trirethia. The near full moon was still thining in the early morning sky as the first light of dawn was beginning to appear on the lastern borizen. In the chill of that early morning hour they wranged their cloaks whout them more timble as they came into might of the torb. It was probably only the thought than they could do this together that kept them from fleeing from this crim task. Ilthough them probably didn't have an actual fear of this place, they most likely had the human averaior to avoid the place of the dead.

Their bearts must have leaved in their throats when they saw the dark orening of the torb revealed in the semi-darkness. That could mean only one thing. The torb was opened. But how could thin be? (In the way to the torb they had wrestled with the thought of how they you'd not the large circular There rolled swar from the entrance. That adention was now answered, but it didn't answer their other questions of the moment.

robably clutching on to the fleeves of each other for courage and support. they walked ever closer to that black orening not knowing what to expect. "tearing into the torb and letting their even become accustomed to the inner darkness, they saw where the Lord's body should have been, but it wasn't there. The clothes were lying there like the cocoon out of which the lutterfly has emerged. They still held the thane of the man who had been in them. and only the weight of the thices placed in between the layers of the cloths ken the cloths from retaining the complete thane.

in they stood transfixed in their tracks because of this puzzle, their very throughts were interrunted by the sight of two men standing by them in Angeling white clothing. Inowing that they were in the presence of corething heavenly they bouse themselves to the round and the samels asked them, "Thy seek we the living among the dead? He is not here.

The actual interpetation of this phrace is, " hy reak me the living of those the dead."

From this we discover the insels were not specting of everyone buried in that mercen were alive. Jesus was FUL living (IT they were speaking of. To was the only one, the ctions were "till dead and not no surrected.

Then the an all subset them samething to regime, "Temember how the small suito you when the was not in falilee, saying, "The for of reg must be delivered into the hands of sinful men, and he crucified, and the third day rice atain." you ab-7.

Their memories were being called into action. Ind then we read, "ind they remembered Tis words.

"lorgotten ords" were being pamembered. It's atrance how we are bear things being said and yet we don't been them. I think you know what I mean.

(Illustration of preschor selving about fact and faith) The sermon of a certain minister concerned the relationship between fact and faith. "That you are sitting before me in this church, he said, "is a fact. That I'm standing a spenking, is fact. But it is only faith that makes me believe anyone is listening."

e hear but we don't hear. Ind mixed in between are the things that sort of just up and grab us, and then we hear.

Things like: e've been on the wrong road for an hour. Here, look at the map

(Cr, "Then will you ever learn to read a map.")

(r, "The alarm didn't se off. It's almost noon."

"Tello, I'm calling from the bank reserting your checking aground "loney, the doctor heard three heartheats today."
"The bors wants to see you. To need to take off your coat."
"This is officer "_anllin you haven't paid your traffic fines."
"It isn't your carbeurator lady, your motor is shot."

"Jid you know our bathroom scales weigh twelve pounds light?" "Sweetie, that wasn't leftover stew. It was Albo."

These women along with all of the disciples had beard desus telling them really important things concerning Timself and the future. But as is so often the case, they only listened with half-creme are and minds. But now their minds were alert and active and they rushed out of that temb and teld the news to the disciples and the others mathered with them. And notice what has tells us in the lith verse, "Ind their words seemed **exxidix** to them as idle tales, and they believed them not."

That little fellow believed. The disciples disbelieved and so Teter went to the tomb to see for himself and the 12th **Exp** tells us, He, "Separted, wondering in himself at that which had come to mass."

He couldn't understand all of it, but abortly he was main to meet Jacus and then he would no longer doubt. This is what makes "easter. It is turning doubt into belief; it is bringing "Pormotten Tords" into "Demembrance;" and it is the joy that all of this brings into the heart and life because of God's love.

(Illustration of "violets for "r. ill")

A private nurse was kired to attend a man who come home to his hometown to die. henn the nurse receive! The call from the attending physician he simply told her that "r. Till was a prominent businessman from ew Fork who was terminelly ill and would spend his final days in the lossital in orth baroline. "We want no visitors, no flowers and no conversation. It is a bitter, lorely man. Just do what you can for him," the nurse was instructed. To he was a challence for the nurse because he mouldn't talk, but the bare escentials of conversation. Income the nurse bear to get anound his hymanumeness by telline him interms humorous incidents in her sons life. "r. ill as she called him but min to read no and he would farknown by his book down and look ever his places as the related is a incidents. In all of the incidents loor must related hew her son thod and thought hout God. ventually, Ir. Ill seemed to look forw ret to these little real life arisedess and he surprise for you. I had not seed and he returned to the seed and he returned to the seed her said, "It's not the car that counts, Talph, have to offer to you had not seed an old, arxient Todel I bend on the road and her see had said, "It's not the car that counts, low; it's the driver in it. The car can't so far without a driver and it's kinds like us. (un bedies wear out, but we live on right! It' the scul that counts."

I time went on and Farmaret shared her faith with him he softened a little (up day he was lookin out the window and remarked how many years are, all of this promethy was wooded. The told how he and the other children had picked violets in the spring of the remarked how now the only woods were those surrounding the parking lot. But he enjoyed watching the birds and sourced in those woods.

The day there was a knock on the door and when Farmaret answered it, a woman was standing there with a bowl of violets. The said, "know Ir. Bill

doesn't want visitors, so would you please give him these violets. I'm one of the children who used to play in the words and pick them." he put them on the window sill and propred him up facing them. he told him that those violets were dead last winter, but now they were glive just like Jesus had arisen from the grave.

that those violets were dead last winter, but now they were alive just like Jesus had arisen from the grave.

The days were on until finally the day came that larranet knew would arrive he sat by his bed and held his hands. The haid, "Jesus said, 'I am the recurrection and the life; he who believes in me shall live. Do you believe this.'" "Turn me toward the window, he said. 'The looked at the violets for the last time he said, "It's all right now, I believe." 'I'd his last words were, "I believe."

To you believe because you remember what Tesus said? "I am the resurrection and the life: he that believeth in le though he were food, yet shall be live: and whoseever liveth and believeth in me shall never fie. Pelievest thou this?"

"he annel asked the women, "Thy seek we the living among the dead." The is not here, but is risen: remember how he shake unto you when He was per in Selilee, saying, "The on of man must be delivered into the handr of sinful men and be crucified, and the third down rise a sinful werses?b-7.

ind "cripture tells us, "They remembered Fis words." emember, this is the promise that "od gives us each day and not just on Easter. It is the promise of eternal life with Him as first gives through deaus thrist. In the promise to mind, "Torrotten londs amembered," and asks us, "To you believe"

St. Paul's United Church of Christ The beautiful flowers on the altar have been placed by Mrs. Emogene Massey in memory of her Mother. Mrs. Florence MacKinney will greet the congregation at Butler, Pennsylvania Rev. Ralph Link, Pastor April 6, 1986 Raiph Link, Fastor Mr. Dale Rice, Minister of Music Mr. Roland Thompson, Saxophonist Acolytes: David Andrews and Megan Hewis the door this morning.
Ushers for today are: Marty Henry, Frank Crawford. John Snow and Dan Bosko.
Nursery will be provided today.
Sandy Sheppeck and Marie Henry will be visiting the hospital this week. Attendance last Sunday was 165 with 38 visitors. HAR. Chiming of the Hour Monday - Women's Mary Prugh Circle meets at 7:00 P.M. 7. 7. 7. TUESDAY - Fellowship Night for St. Paul's at 6:30 P.M. Congregational Greeting Joys *Processional Hymn No. 299 "He Lives" >VBS Meeting is scheduled for Monday evening April 7th at the home of Marge Smiley. All teachers, helpers, or any one interested in helping with VBS is urged to *Exhortation
*Confession (In Unison) Almighty God, who brought again from the dead our Lord Jesus Christ, help us in the days of our flesh to minister like Him. Keep our tempers cool and our apirits calm; make us brave to fight for the right and to stand firm against those who would oppress the weak. Give us grace to know Him as our living lord, and strength to follow in His footsteps; in His name we pray. Aman.

*Kyrie *Exhortation attend. Daily Bread Booklets are still available in the Narthex. Daily Bread Booklets are still available in the warther.

ELDERS AND DEACONS CLASSES will begin on Thursday

April 10th at 7:00 P.M. Anyone interested in attending
these training classes is invited to attend.

We extond our sympathy to the families of Norman Lippold
and Mrs. George Seigfried. Visitors will be received
at the Martin Funeral Home from 2 to 4 and 7 to 9 today
and the funeral will be held Monday at 9:30 A.M. for *Kyrie *Assurance of Pardon *Praise: Pastor - Blessed be the Lord God People - And blessed be His glorious name forever. and the funeral will be held MOnday at 9:30 A.M. for Mr. Norman Lippold. Visitors will be received at the Thompson Miller Funeral Home today from 2 to 4 and 7 to 9 and the funeral will *Gloria Patri - page 142 Hymn No. 585 "Only Believe" be held Monday at 11:00 A.M. for Mrs. George Seigfried. Call to Prayer: Pastor - The Lord be with You People - And with Thy Spirit NO AFTER CHURCH VIGITATION. Pastor - Let us Pray! FATILY THE WILL NOT BE THOSE UNTIL 1.30. Offertory "Jesus Loves Me" Saxophone Duet by LAST MAN IN #96 PEINE NET Chris Curry and his Granddad. *Doxology - page 382 Anthem: Jesus Is Lord of All" BELANIE ONITHE FRA BULLETIN. Scripture: Genesis 17: 1-8 Sermon: "Is Your Lestiny Old?" *Closing Hymn No. "I Know Who Holds Tomorrow" #96
*Benediction
*Closing Chimes
*Postlude "He Is Risen"
+ + + + + + *Congregation Standing + + +

crip: Sen. 17:1-2; "ext: Sen. 17:7

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Prelude

Joys/Greetings/Announcements/Trayer Requests

RIPLE STEP FEXT SUPPAY LUNCY A FEELH

: 176 & TOIN 11.

Ascription

Call to Worship:

O DEATH, WHERE IS THY STING? C GRAVE, WHERE IS

THY VICTORY?

THE STING OF DEATH IS SIN: AND THE STRENGTH OF

SIN IS THE LAW.
BUT THANKS BE TO GOD, WHICH GIVETH US THE VICTORY

THROUGH OUR LORD JESUS CHRIST.

*Hymn

Offering/Prayer

*Doxology

Pastoral Prayer

Hymn

Scripture: Genesis 17:1-8
ca. n: "Is Your Destiny Old?" St. Faul's Butler, 4/6/86

Aire

* Genediction

*Postlude

GILL HALL FAMILY

BENTARD

BRULE

RELINA

MILT

IS THE DESTRY OLD? - SCRIP: GENESIS 17:1-8; TEXT: 17:7 (ILUS PEACE/CHAOS/CONFUSIN) (ILUS OLD PIDDMONT AIRLINES ANNOUNCEMENT) NOW THATS THE HEIGHT OF CONFUSIN (ILUS ARTHUR RUBFNSTEIN, PIANIST & MICHAEL RUBENSTEIN, BANKER) HER ONE THING PEC WANT SDAY IT SENS SECURTY (ILUS YNC DRIVR & GIV FINGER - NO GOLDN RUL ANYMOR) TH/CLD VALUES HAV NO MEAN, & THINGS ONCE THOT STOUR FAL AFART HOW CAN ANYONE HAV ANY SECURTY IN SUCH AN UNSECUR WORLD? MUD U FEEL SECUP IF U KNU THER SUMONE WHO FLAN MANS DESTNY FP/BGIN OF TIME?? WUD U HAV A GRTR PEAC IF U KNU THERE SUMONE WHO MADE IT POSIB ZENJOY A SIGNIF LIF NOW, & AN ETRNTY WHITH THAT SUMONE ?? WUDNT U KXXX ENJOY LIF MOR IF U UNDRSTUD U CANB FREE OF GILT OF SIN & KNO THAT THIS PERSON HAS PLANND 2NEVR LV U NOR 4SAKI THATS FRECISLY WAT EXELD TH/GOD OF TH/SCRIPTURS HAS DUN HE WANTS U 2KNC SECURTY IN AN UNSECUR WORL HE WANTS U 2KNC HIS LUV & ENJOY LIF IN MIDS TURMOIL/MAS CONFUSI I WUD LIK 4US 2LK AT SUM TERMS THAT TEL OF G'S LUV 4US PREDEST, ELECTIN, RECONCILIATIN, REDEMPTIN, JUSTIFICATIN SSUM MAYB JUS BIG-WORDS, BUT THEZ R NAILS/GLUE/CLAMPS HOLD CUR FAITH TOGETHR 2DAY WE LK 1st PART PREDESTINATIN VS 1=HE CAL EN 75; NOW 24YR LATR - AT 75TURN BAK ON ALL HE KNU HE LEF UR & TH/MORS OF MOON GODES 2FOLO INVISBL G KNU NUTH BOUT 24LNG YRS PAS SINC 1ST FROM FR/G, & REMAIN THAT --- A PROMIS WAT WAS PROM ??? = I WIBB UR G:U SHAL B MY PEO,& I WIL DWEL IN MID THIS ABRAHAMIC COV & PROVID WHOL PLAN OF G BOTH OT & NT THRUCUT NT IT CALLED THE PROMISE VS 1-4 CAL CELF-AL GOD -HEB EL=GOD & SHADDAI=2SHED, POUR CUT HE F POUP OUT BLESINGS, RICHLY, ABUNDANTLY, CONTINUALY Va-DEEXFT. NAME CHNG VSG 7-8= CHAP 15:5-7 VS 18=AB QUES VSS 9-10 VS17=g only one walk tween 2SEAI COV -JEW LAW BOTH PARTYS THIS SHO G MADE COV & WUDNT BBRCKN LIK MAN MITE DC COVENENT MEAN=TO CUT PRELE TINATION SIMPLY MEAN, 2MARK OUT BAHAND & THIS WAT G DID W/ABRAHAM PRETES LKS 4WARD 2 TH/DESTINY G HAS PLANND 4HIS CHILDRN (TIME LIVINGSTONE AS YNG BOY IN CHURCH) G CAN FLANT A YNG LIVINGSTONE IN BALCONY OF CH ZHEAR CAL & RESPO HAV LK BRIEFLY DESTINY WH/SHORT 4PREDESTINATION DESTINY OR FREDESTINATIN CANS EITHE OLD OR NEW IF IT CNLY CLD, THEN HAV NO MOR THAN ABF HAD WE WUS DISCERN TWEEN TH/OLD & TH/NEW TH/NEW WE WIL SHARE NEX WK WH/WIL FIAB ON WAT SED 2DAY ABE KNXXXXTLOOKD AT WAT G SED MUD HAPN, & HE BLIEVD

ABE XXXXXXTIOOKD AT WAT G SED MUD HAPN, & HE BLIEVD

HF SAM G'S PROMIS 28 FULFILLD & SO HE RESTD IN G'S CARE

ALL THAT G ASKS OF US IS WE SIMPLY DO TH/SAME THING

HE KNO ASK US ZUNDRST VAST REALMS OF KNOWLEDG

HE MEPLY ASK WE FLACE OUP DESTINY IN HIS CARE, & LET HIM

REVEAL LIF LUS AS HE UNFOLDS IT EACH DAY.

Genesis 17:1-9: Text: Genesis 17:7

(Illustrations of peace, chaos and confusion)

ne of my old friends, now deceased used to tell me that he was in the use, "ar, where they were playing for 'meeps." We meant World as II.

That was, just like 'orld as I was sught with the thought in mind to end all wars. Followin 'orld as II there was a wave of passensity and peace which came along. The world was tired of fighting and destruction. Then came the Lorean as, followed by the unrest on college campuses in the 60's. Then the 70's which mave us atterate and a new breed of fear, "Terrorism." It has now come to the place where anyone traveling outside of our country must fear for their lives. The world is in a state of confusion and chaos.

(Ilustration of airport in Tashington and Tiedmont airlines announcement)
The announcement which came over the public address at the Tashington Enternational Lirport alarmed appone listening. The speaker said, "ttention please. Till all Tiedmont passengers who have not done so, please do so immediately."

Now that's the height of confusion.

(Illustration of Aubenstein and Pubenstein in Paris)
Arthur Rubenstein the pianist and Pichael Rubinatein the banker once lived on the same street in Paris. Tuite often, letters and telegrams were addressed to one were delivered to the other. One day Michael came to Inthur with a batch of telegrams and said, "These are for you. Please come and tell my wife that Counters Lotise of Vienna, Ilsa of Trague, Normanet of Eudanest and the others are friends of yours and not mine." "Thur opened his desk and took out a batch of telegrams and seid, "I'll be plad to bely you will do me the favor of explaining to my wife that the five million Firm in the bank of Tome and the ten million pounds in the Pank of Ingland are your money, and not mine."

If there is one thing which peorle in all welks of life want today it is a sense of security. "Il around us things are falling spart. "he old values don't seem to have any meaning and things which once seemed secure are coming apart at the serms. But how can anyone have security in such an unsecure work world? The only answer lies in a person's relationship with a loving and understanding God. Touldn't you feel secure knowing that there is a God who planned man's destiny from the very beginning of time. Ouldn't you feel have a greater peace knowing that this same God made it possible to enjoy a significant life now and eternity with Fig. 'and wouldn't you feel enjoy life more if you understood that you can be free of guilt of sin and know that We has planned to never leave you nor forsake you?

That's precisely what the Gcd of the Criptures has done. He wants to be your security in an unsecure world. We wants to vou to know his love and enjoy life in the midst of turnoil and mass confusion.

Is we structle to understand this God of love we also wrestle with the terms that tell of Mir. The apeak of Tredestination, Mection, Teconciliation, Technology, and sustification. For most of us these are foreign terms and to be avoided like a planue. But that's a mistake because these very issues are like the nails and thus and clamps which hold our faith together.

.cd = v, we are coin to look at the first part of Tredestination.

e read in the lat verse, "Ind when Thram was ninety years old and nine, the Lord appeared to Thram and said unto him, "I am the Almighty God; walk before ir, and be thou perfect.*"

Abram had fin t been called when he was 75 years old. Low it is 7° years later. It that are of 75 Y ram turned his back on all that he knew leaving the hid the worship of the moon moddess to follow an invisible God that he knew nothing about. Eventy-four long years had since come to pass and the promise given to him by this God remained just that, only a promise. How he waited and yearned to see the fulfillment of what he had been told. The promise was simply, "I will be your God. You shall be It people, and I will dwell in the midst of you."

Just that and nothing more. This 'brahamic covenant provides the whole plan of God in both the Gld and New Testaments. Throughout the New Testament this plan is referred to as "the promise."

To here is the "promise," the "covenant" unfolding as Moses told it in this book of Genesis. God calls Tirself, "The 'Imighty God." This name is El-Tholdai in Hebrew. "El" stands for God and Thaddai is from the Webrew word Wed which means to shed, to pour out. God is saying, "I am that God who pours out blessings, who gives them ruchly, abundantly, continually."

To in order to make this covenant of some value, Abram's name must be changed. The or ABBA meant simply father and RAM meant "a with father," or "honored father." Wis name was to be changed to ABRATHANCH, which means father of a great multitude, or "founder of nations."

Then God tells of this covenant in verse 7 and 8. It is interesting to note that the phrase, "everlasting covenant" is Something that God had already shown to braham at an earlier time. Wack in the 15th chapter we read of God showing Abraham the heavens and promising him descendants as numerous as the stars. Then Abram cuestions God about this and We tells him, (read verse 9). 'ind in the 17th verse we read, (read this). This tells us that this sign of the sealing of an agreement was that the two parties welked between the slain animals. The word XEXEXXXXXX "covenant" literally meant "to cut." ut only one of the parties, Cod, walked between the rieces of the animals and ibraham had to accept this agreement strictly by faith. In this covenant agreement we see that it is "od who initiates the action and not brham. The word. " redestination" simply reans to "mark out beforehand," and this is literally what God had done and wan loing with Abraham. He said he would be the God of braham and of his seed, not just for a certain time, but forever and ever. abraham and his seed following him would be an everlasting tossession of Cod. From this standpoint we need to know the difference between "Slection" and ".redesination." "blection" looks " o't to God's choice of certi: &KXXXXXXX * individuals to be lim children, "hile "Tredestination" looks forward

to the destiny Te has rlanned for them.

(Illustration of livingstone as a your boy at a serville preached to only women lobert loffat was a cottish missionary who care back home to recruit others who would work in the mission fields. We came back home during a very frisid british winter. It arrived at the church where he was to speak and he noted that only a small handful had braved the elements to come and hear him. But what disturbed him even more was the fact that there were only ladies present that night. He had chosen as his text, "Unto you 6 men, I call," from broverbs 8:4. D. befatt felt helpess preaching this message to these women, but preach it he did. But in the balcony there was a young boy who was there to work the bellows for the organ. He was thrilled by the challenge siven by this mighty missionary and although no one from the congregation responded to the invitation to go to the mission field, the young man decided to follow in the consteps of this missionary. The went to school, or to medical school and then spent the rest of his life working in the unreached tribes of frice. We name: David Livingstone.

God can plant a young Livingstone in the balcony of a church to hear His call and respond to it.

We have been looking at what people call "destiny" this morning and that word is just the xxxx shortened word for " redestination." Destiny or predestinat: can be either "(ld or lew." The "Gld"has to do with just the promise of what God would do. If we only have the "Gld" Destiny" we have no more than Abraham had. So we need to discern between the Gld and the New. The new will be coverednext week which elaborates on what we have said this morning.

The saw God's promise to be fulfilled and so he rested in God's care. Ill that God asks of us is that we simply do the same time. The isn't asking us to understand was trealms of knowledge. The merely asks that we place our Destiny in Tis care and let Tim reveal life for us as He unfolds it each day.

St. Paul's United Church of Christ Butler, Pennsylvania Rev. Ralph Link, Pastor Mr. Dale Rice, Minister of Music Mr. Roland Thompson, Saxophonist April 13, 1986 Prelude "The Holy Trinity" Chiming of the Hour Announcements Congregational Greeting Joys *Processional Hymn No. 87 "Leaning on the Everlasting Arms" *Ascription "Exhoration
"Confession (In Unison) We offer you our thanks 0 God,
for the rising of our Lord. But we also know we must
come to you in confession. We confess our unwillingness at times to follow our Lord. We confess as well
our willingness to sin even when we know we shouldn't.
Forgive us Lord, cleanse us, and renew us, for we pray in His name. Amen. *Assurance of Pardon *Praise: Pastor - Blessed be the Lord God People - And blessed be His glorious name forever. *Gloria Patri - page 142
Hymn No. 591 "Just a Closer Walk with Thee"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray! Offertory "Children of the Heavenly Father"
"Doxology - page 382
Anthem: "The Lord Bless and Keep You"
Scripture: Ephesians 1: 3-14
Sermon: "The New Destiny"

*Closing Hymn No. 466 "What a Friend We Have in Jesus"

*Congregation Standing

*Benediction *Closing Chimes

*Postlude "The Great Chorus" +++++ *Congregat

The beautiful flowers on the altar have been placed by Mr. & Mrs. George Pflugh in memory of their daughter Pam. Mr. & Mrs. Darrell LaMotte will greet the congregation at the door this morning. Ushers for today are: Sandy Sheppeck, Mary Lou Davis, Deb Melton, and Gloria Walker. Nursery will be provided today by Mrs. Sue Davis. Mary Lou Davis and Marilyn Snyder will be visiting the Many Lou Davis and Marilyn Snyder will be visiting the hospital this week.

Attendance last Sunday was 142 with 16 visitors.

Mospitalized: Harry Fry in BMH

MONDAY - Volleyball

TUESDAY - Fellowship Night for St. Paul's 6:30 P.M.

WEDNESDAY - Golden Circle at 7:30 P.M.

THURSDAY - Choir practice 7:00 P.M.

Mary Martha Circle meets at 10:30a.m. at

the home of Mrs. Helen Sheppeck.

Daily Bread booklets are still in the Narthex. Please pick them up and share them with someone. pick them up and share them with someone.

)By the action of council, we will be holding CPR Courses in Rehoboth Hall. These classes will be conducted by the American Red Cross. The first class will be held on April 22 at 7-9 P.M. The other classes will be on April 23, 29, and 30th. We need a minimum of 6 people to hold the class. Please drop a note in the offering plate or let the office know. We need to know as soon as possible. We sure hope to have a big group from the church. Also those who need re-certified may attend. Elder and Deacon classes will resume on Thursday at 7 P.M. VBS - HELP!! We are still in need of teachers and helpers for VBS. If you are willing to help, please see Marge

for VBS. If you are willing to help, please see Marge Smiley. Let's all pull together and help her out. We are still making plans to have a class on Liturgy for the church services. If you would like to learn the ins and outs of the worship service, please let us know as soon as possible.

tenip: [m. 1:-10; ext: [. 1:-1; 11-1]

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Community Bible Church - Sagamore, Pa. - April 25, 1993

Prelude Joys/Greetings/Announcements/Prayer Requests Lunch/Bible Study after church - welcome

Ascription Call to Worship: BLESSED IS THE MAN THAT WALKETH NOT IN THE COUNSEL OF THE NOR STANDETH IN THE JAY OF SINNERS, NOR SITTETH IN THE SEAT OF THE SCORNFUL. BUT HIS DELIGHT IS IN THE LAW OF THE LORD: AND IN HIS LAW DOTH HE MEDITATE DAY AND NIGHT. *Hymn Offering/Prayer * Doxology Pastoral Prayer Hymn Scripture: Ephesians 1:3-14 ! non: "The New Destiny" - St. Faul's Butler 4/12/86 *mendiction *Postlude BILL HALL BERNALD VIOLET

REGINA

"THE NEW DESTINA" - SCRIP: EPH 1:3-14 - TEXTS: 1:5-6: 11-12 (ILUS CHILD'S GAME - "I WISH") THAT'S PLANNING OF A SCRT, BUT IT IS PHANTASY, MAKE BLIEV (TLUS NAPOLEAN BONAPARTE, HIS PLANNING, & WATERLOO) T: IAN PLAN, CHART COPS SENDEVRS OF LIF, ALWAYS UNASEEN, THINGS U. OUNTO 4 WH/CAN MAK THOR FLANS GC AVRY BUT G HAS PIRE FLAN SE VS HIS PURP & BENFICIL SMANK TALK PARTIL LAS WK & THIS PLAN PREDESTINATIN G BGAN PLAN W/ABE & PROM THRU COV RELATSHIP ASE & PEO MUDB THE FFC OF G,& HE WUD REVEAL PLAN THRU THEM & 4THEM M'S YRS PASS & G UNROL PLAN THRU PROPHS/SRVS WHO TOL THIS IN OT BUT IN PERSN MAPY,G CUM 2EPTH IN PERSN OF JS XP NT REVEAL MRAC BIPTH?LF/MINSTRY, SUFFR, DETH/RESUR/ASCENSIN AFTR EST CH/JS APT DISCIPS & APOS2CARY ON WORK P 'NO OF THEZ & WROT EXTENSIVLY WAT JS WAS & MENT 4MANK OUP SCRIP THIS MORN SPK OF WAT CAL=PREDESTINATIN -OR NEW DEST MAN PREDESINATIN MEAN=THAT WH/HAS BIN PRE-PLANND OR FOR-OPDAINED WAT WUD HAV HAPN 2WORL & MAN IF G NC PREDESTIN ANYOND???? IF HAI 2LIV BY CHANC & WUDB CREATURS OF HABIT,& NO PHYME NOR REASN 2C RUMS OF LIF -WUINT B ABI 2UNDRST WAT LIF ALL ABOUT IN SOPIP G NO DEFENDANT ON MANS DECISINS JONAH GUD EXAMPL=2GO NINEVAH & PREACH - HE FLED DID G 4GFT PLAN & CARY OUT ANOTHR ?? NO! TURN JONAH ARCUND & MADE AGRE W/DECISIN IF G HAD DUN REVERS, HE WUDB AT WHIMS OF MAN & IMAGIN TH/MESS F SPK PRESDES HERE IN VSS 5 & 11 - READ VS 11=JS XP IS TH/WHOM INHEPITANC NOTHE DOCTRIN & P PT OUT ROM CHAP 8, FELLO HEIRS W/XP & THIS SPECIL RELATSHIF HAV & G MADE POSIBL THRU PREDEST VS THE-WAT DUZ INHERITANC GIV??? SECURITY IN UNSECUR VORLD 7 , YP WE HAV 4GIVNES OF SIN/ETRNL LIF & SO R PART SPECIL PLAN OF GOD SET POW 8 P SPK INHEPITANC & VS 28 MANY FEC MEMORIZ, VS TEL US & JE KNO THAT ALL THINGS WORK SCETTER 4GUD, STHEM THAT R TH/CALLD ACCOPDING 2HIS PURPOSE DIT P MEAN "ALL" THINGS-DETH, DISFAS, PROBS, CONFLICTS, FYRTH IN LIFT YES! ALL THINGS, WORK 202THR 46UD, 20H/BETTRMENT OF THOZ WHO LUV GOD, WHO R THOZ IN HIS PLAN OF FREDESINATIN (ILUS QUESTIN THI? WK=CAN ANY GUD CUM OUT OF TH /WACO INCIDENT??) (ILUS CHINA & XFIANS THER) CAT T C FR/THIS INCIDEN WAT G SAYS WEN TELS US, & WE KNO THAT A THINGS WORK SGITHY WOULT.

THE STATE OF TH THINGS WORK 2GETHP 4GUD??? NO?" IT IS 4THEE WHO LUV HIM, THEE WHE BIN CALLE BY HIM-PREDEST LIK JIGSAW PUZZL & G PUT PGETHR PIEC BY PIEC THIS SECURTY WH/OURS WEN REST IN HIS PREDEST 4US, OUR DESTINY WHY DU? G DO THIS??? - VS 12 SO WE CAN PRAISE GOD SA LK CUR LIVE CAN C HAV NO CONTROL OVE HAIF, EYES, RACF, WHO CUR PAPENTS WERF, ETC (WONDP IF CAM BLAM WEIGHT ON PRELEST??) BUT CANT BLAME G 41MMCRALTY, GOSCIP, UNEANTD PREG, CHILD ABUSE, ETC THEZ R ALL REGULT OF TIN & PERSNL CHOIC, BUT IN MIDST THUZ G CAN USF THEZ THINGS 254APE US INTO TH/PEC HE WANTS US 2B P ADDS IN PCMANS 8:20=4WHOM HE DID 4KNOW, HE ALSO DID PREDESINATE 2B CONFORMD 2 TH/IMAGE OF HIS SON, THAT HE (JS) MITEB TH/FIRST BORN AMONG MANY BRETHREN TH/YORD "CONFORM" MFANS TO BRING TO TH/SAME FORM WITH, SPENDR LIK IN GPK IT REFERS TO AN OUTWARD EXPRESIN OF AN INNR ESENC/NATUR SC FOR TH/PERSON WHO BLONGS TO THE LORD, HIS CUTMARD EXPRESIN IS CHANGING BOUZ OF TH/INNR IMAG WH/HF CABRIFS, WH/IS JS XF (ILUS MAN CHNG NAM BCUZ NEIGHBORHUD IS CHANGING) WE NOT TO CONFORMICHANG 2 TH/STANDARDS OF TH/WORLD INSTED WE R SCONFORM SWAT G WANTS US 2B IN ORDR SBRING GLORY SHIM & SHIS HOLY NAME & MFANS OUR LIVE SHO DREP, DEEP LUF 4 LORD (TIME ALEX MACCLAREN & WOMAN OF CONG) THENEW DESTINY WH/G HAS 445 SHUD CHANG US & MAK US GLORIFY HIM

'cripture: Ephesians 1:3-14

Text: Iphesians 1:5-6: 11-12

(Illustration of child's came of "I wish.")

hen we were kids we used to play a came we called, "I wish." Each kid would say what was his special wish and tell why. It went like this:

"I wish I had a million dollars." "hat would you do with a million dollars?" "I'd buy the mpire ftate Euilding." "by would you buy the Empire ftate Fuilding?" "o I could sail paper airplanes from the top of it."

That's planning of a kind sort. But it's planning that involves phantasy, and takk make believe.

(Illustration of Lapolean Longrarte and his planning, and Materloo)
Lapolean Bonararte was surrosed to be one of the most prepared military
leaders who ever lived. It is said that once be planned a complete military
between the acts of a play he attended. We worked and planned while
his soldiers slept and this is what caused him to conquer all of hurore.
The Battle of aterloo decided the fate of Lapolean and in that battle
the entire destiny of Europe huma in the balance. Throughout that fateful
day, lapolean kept his famed xxx cavalry in reserve. These were the finest
soldiers in the world and were known as "The (ld Tuard." They had never
hown defeat and immatiently they awaited the world to charge in to the battle. It last, Lapolean seeing the fide of battle coing against him, issued
the order to charge, hurling his elite group against the thin fritish lines,
(In they charged in rank after rank of men on horses bent on overthrowing the
British. But as they charged down that road, they encountered a dip in the
road which Mapolean had not taken note of in his rlanging. It this dip,
ellington had concealed a troop of sharpshooters. The thundering herd
came to this dip in the road, "ellington's men opened fire decimating the
ran's of Tarolean's Cavalry. They pulled back for a moment, regrouped and
charged again and once more the deal; fire decimated their ranks and those
who passed through it to reach the lines of the Thitish were too meakened
to be of any value and Waterloo was loot.

, e one weak spot which Larolean had overlocked turned victory into defeat. Though man may plan and chirt his course for any endeavor in life, there are always things unforseen, or unaccourted for in those pland which can make ther go swry. But in contrast, and has a perfect plan which not only serves lispurpose, but in benficial to all manhind. "Thalke' partially about this last week and told of the first part of Mis plan called " redestination." God began Mis plan with trahem and promised that through a covenant relations in ibraham and his mergle would be the mentle of God, God would be a father to ther, in the would reveal Time lan through them, and for them. Couper in of years have receed and in had unrolled His plan in many prophets and serving the teld of this in the (LM To toment. But in the person of t were lary, Cod had co in the home a human being usmed Jesus of azareth. we sw estamont records for us in miraculous linth, life and rimistry, sufferier, death and representer and respection to he ven. After establishing Mis church, Jeaus had appointed disciples and ' ostles to camer on this work and build "is church. Taul, one of these servants, wrote extensively of all that Jeous was an meant for mankind. Taul

wrote what we call, "doctrines of the Church." Predestination is one of t ese doctrines. There are many, many scriptures that tell of this, and the subject is such too wast to be covered in a mere few sermons. In his letter to the chestans, have tells us of this doctrine and particularly in the lst chapter. It is here that we shall look at "The Yew Festing" of man.
"-redestination" merely means, "that which has been for-ordained," or, "preplanned."

Low as we determine what this is we must ask what would have happened to the world and man if God had not "Tredestined" annone? If God had not preplanned we would be living life by chance and God would be subject to man's decisions If we had to live by chance, we would be creatures of habit and there would be no rhyme nor reason to the circumstances of life. "" wouldn't be able to understand what life was all about.

see in Cripture that God is not dependent upon man's decisions. The story of Jonah is a case in point. Jonah had been given the mission of preaching to the Linevites in order for them to repent. Jonah turned from this adsignment and fled. Did God formet about Jonah and carry our arother plant. Ye! He turned Jonah around and made him agree with His decision. If God had done the reverse, this would have shown that God was subject to the whims of man and we can you imagine what a mess this would make of **term** everything? In this Cripture, Faul tells of Tredestination and speaks of it in two verses Verse 5, and verse 11. But because of the wealth of information which would be required to cover all of this Cripture let us just look at verses 11 and 12.

In verse 11, we read: "In whom also we have obtained an inheritance."

Laul is saying that through Jesus Christ, who is the "hom" here, through Him, we have an inheritance. Low that is another doctrine altosether and we will not go into it at this point. But we will see here that and is saying that through Jesus Crist we share an inheritance, or we are "fellow-heirs with Christ," as he points our in Romans chanter 8. That means we share in all that God has of Fig riches in glory. The time a special relationship made possible by God's ultimate glan called "redestination."

This inheritance rives us "security," because faul adds, "being predestinated according to the purpose of Tim who worketh all things after the coursel of Tis own will."

that but is talking of here is total security in an insecure world. Twose who core to the saving knowledge of Jeaus Carist are first of all bairs of what fold has to offer through lim. That is, formiveness of sin and eternal life and then there believers are in Tod's special plan. Is life moss on and the believer lives it, he begin to see God's plan unfold for him.

To understand this further we so to look at another mostics of chil's writing of four in ''' look of Comans. Less in ''' o' when, verse for we really will all morphe memorize on take so their verse for life. 'nd it is the ', but it is more.

Faul writer, "And we know that all thin work toucher for each to them that it is nurmer."

Loes had actually consult thing." Loes he mean, death, directle, problems, conflicts, everything in life? Were he doed! **Enk** law! is pointing out that he matter what the circumstances of life, no matter what the problem, "Ill of there things work together for mod, for the betterment of those who love God. Who are those in Tis plan of predestination. Now a part of that "mood" may not be just for the advantage of the believer, but it could be "mood" for some one else. God can use any circumstance even though it may not be food in itself to work Tip plan out. Let's look at a specific example in today's world.

(Illustration of Ted Trins and Teo Tee Tunc Trible believers today)

ifter orld or IT a Civil or raced on the mainland of China. It was between Communist forces led by Mao Tee Tuna and Inti-Communist forces led by Generalisimo Chianm Chi Tek. The United Tested had promised massive aid to Thianm Chi hek but much like today with Hondurss and Liceracua a fight ensued over aid. 's a result aid was cut off from Chianm and he had to first ensued over aid. 's a result aid was cut off from Chianm and he had to fix flee the mainland and China fell to the Temmunitat.

One of the first acts of Mao was to purse the country of Christian influence this time it was believed there were approximately 50,000 Christians in Thina. 'ose he didn't kill outricht or imprison contered throughout Thina. For iso died and the new recime becan to loosen some of the very strict restrictions and travel to Thina increase. It is this increased interaction contact was made with Christians living in the provinces. The surprising thing of this is that althought it was believed Christianity was all but extinguished in China, it has grown and flourished and the number of Christians is not known. But a conservative estimate is that there are at least, at least 50 million Christians in China. 'nd all of this because Configuration persecution to take place there.

Can you see from this one incident what for says when He tells us, "Ind me know that all things work together for good?"

Int Cod is not putting "all things together to work for everyone's mod." It is only for those who are in his iredestination; those who love him; and those who have been called by Him. I can see from this that life is somewhat like a jopsow puzzle and God places the pieces together piece by piece to show the complete picture He has for His creation. his is the security we can and do rest in when we are "is.

The second large issue which Paul points out is found in the 18th verse, where we read: "That we should be to the proise of His clory, who first trusted in Christ."

God shows us His plan, His rradexximaxion "New Destiny" which He has for each believer so that revelation will render praise to His clery. 's we look at our lives we realize that there are certain as sover which we have no control. The calmot choose the color of our hair, or our eyes. I did not choose where to be born, or the our parents were. I didn't choose our race or our

skin color. I wonder if we could blame our weight on redestination? But we cannot blame God for immorality, divorce, unwanted presquencies, mossim or character assessination. These are all the result of ain and moraonal choice, but even in the midst of these, lod our use them to shape us into the reculate wants us to be.

Con winth we not only to know that when we come to Jim torough Depist, and we then know of its less in time for us, that i wort of it is to develop a new imme. The list is to the conformed to the indicate in any brether the work wextern "Conform reans, "to be the time of in one for with, to render him. The work wextern "Conform reans, "to be the time of which in its limit which refers to an outward expression of an inner essence or nature. To for the less who belows to the lord, his outward expression is channing because of the inner image which he carries, which is Jesus Christ.

(Illustration of lexander iscluren inverant of his confrontion)
In the confrontion of the great preacher Dr. lexander laclaren there was a very intellectual from that laclaren wanted to win to the Lord. To he decided to preach a series of intellectual sermons fealing with trying to find the Lord by using the intellect. Thortly afterward the man came to isclaren and told him that he had accepted Christ and wanted to join the church.

(verjoyed at this, Dr. Taclaren said, "Ani which of my termons removed your doubts." "Your sermons!" said the man. "It wasn't any of your sermons which did it. The thinr that set me to thinking was a poor woman who came out of your church and stumbled on the steps beside me. Then I put out my hand to help her, she smiled and said, "Chank you." Ind then she asked, "Do you love Jesus Christ my bleased Evicur: "A means everything to me." The love in her face and voice convinced me that I needed this Taylour toc."

"The New Destiny" which God has for us should charte us, and make us mlorify Him in all that we say and do.

St. Paul's United Church of Christ April 20, 1986 Prelide "House of Prayer" Chiming of the Hour Congregational Greeting Joys *Processional Hymn No. 322 "When Morning Gilds the Skies" *Exhortation *Confession (In Unison) I believe in God, who is for me spirit, love, the principle of all things. I believe that God is in me, as I am in Him. I believe that the true welfare of man consists in fulfilling the will of God. I believe that from the fulfillment of the will of God there can follow nothing but that which is good for me and for all men. I believe that the will of God is that every man should love his fellow men, and should act toward others as he desires that they should act toward nim. I believe that the reason of life is for each of us simply to grow in love. I believe that this growth in love will contribute more than any other force to establish the Kingdom of God on earth.

*Praise: Pastor - Blessed be the Lord God People - And blessed be His glorious name forever.

*Gloria Patri - page 142 Hymn No. 400 "Have Thine Own Way, Lord!"

Call to Prayer: Pastor - The Lord be with You People - And with Thy Spirit

Pastor - Let us Pray!

Offering Offertory "Alleluia"

*Doxology - page 382 Anthem: "Let The Song Go Round The Earth"

Scripture: Titus 2: 11-15 Sermon: "The Divine Right"

*Closing Hymn No. 404 "J Love That Will Not Let Me Go" *Benediction

*Closing Chimes

*Postlude "The Great Lord"

*Congregation Standing

The beautiful flowers on the altar have been placed by Mrs. Sara Cubbison in memory of Loved Ones. Dick and Danny Mangel will greet the congregation at the

door this morning. Ushers for today are Rob Vinroe, Bob Dellen, Randy Dellen,

and Kevin Snyder. Nursery will be provided today.

Herb Shearer and Don Kingsley will be visiting the hospital this week.

Attendance last Sunday was 125 with 10 visitors.

Hospitalized:

MCNDAY - Volleyball TUESDAY - 7-9 P.M. CPR classes will begin in Renocoth Hall. Classes will continue Wednesday April 23rd, April 29th and 30th. This will earn you a certification in CPR. Price is \$3.00 per person. They will also re-certify anyone who presently holds a CPR card.

WEDNESDAY - Golden Circle will meet in the kitchenette

at 7:30 P.M.
THURSDAY - Choir practice at 7:00 P.M. we are looking for for a few good male voices. Hope this includes you. Come and join is.

VBS - Help is still needed for VBS. We are in the need of teachers and helpers. If you would like to help please see Mrs. Marge Smiley this years director. I'm sure she would appreciate all the help she can get. We are still in the planning stages of a Liturgy class. If you would like to learn the Liturgy work of the worship service, please let the office know as soon as

possible. Butler Head Start Program is looking for applicants to fill the position of Handicap Aide. This person would assist with the handicap children in the classrooms. you are interested there is more information in the Nanthex.

Link Mix Clarked At TAN Kong MALI Jun 1 1 01 6- 7741

chi: inus filler; evicture interpretation for it also in the filler in the filler; evictor in the fill with the filler in the continustion of the filler in the endown which in the continus of the man in the endown which it is not the continus where it is the continus where it is the respective in the man in the continus where it is the continus where it is an end of the filler in the continus where it is an end of the filler in the continus where it is an end of the filler in the continus in the continus of the filler in the continus in the continus of the continus in the continus of the continus of

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Community Bible Church - Sagamore, Fa. - May 2, 1993

Greetings/Joys/Announcements/Prayer Requests

BRITCH COVERED DISH

Ascription

Call to Worshin:

THE LORD IS IN HIS HOLY TEMPLE, THE LORD'S THRONE IS IN HEAVEN.

HIS FYEE BEHCLD, HIS EXPLIDE TRY THE CHILDREN OF MEN.
FOR THE RIGHTHOUS LOED LOVETH RIGHTHOUSNESS:
HIS COUNTENANCE DOTH BENCH THE URRIGHT.

*Hymn

Offering/Prayer

*Poxology

Pastoral Prayer

Twon

Scripture: Titus 2:11-15

on: ""he Divine Rigyt" - St. Paul's Butler 4/20/86

~nymn

*Benediction

*Postlude

RICK S'ANDY

ADA

7000

MR. HALL & FRMILY

WHITER

Scripture: Titus 2:11.-15; Text: 2:14 - "The Divine Right"

(Tlus fistfiting king, punch insolent servant & divine right)
DWN THRU HIST KINGS HAV TAKN WAT CALLD-DIVIN RIGHT PRULE NATINS
CONVINC THEY ACT 4 GCD & WER ENDOW W/HIS DIRECTIN

IN READ HIST DISCOVE MUCH WAT THEY DID HAD NUTH DO W/GOD GUID BUT WAI DUZ HAV DIVIN RITE, HE EXERCIZ IT & WIL EXERCIZ TIL ENDTIME I DIVIN RITE=ELECTION - NOTHE DOCKIN & OFT CONFUS W/PREDESTINAT BUT PREDES & ELECTIN 2DIF THINGS

CAN DESCRIB LIK LAW MATH=GECMUTRY & PARALLEL LINES - ZHORIZN BYC PPFDESTINATIN DEFINES G'S PLAN & PURPOSE

ELECTIN DECIDES WHOM G WIL CHOOZ 2PROMOT PURP & PLAN BILDR BILDR MINDENEMS DESIGNS HOUS & THAT IS PREDESTINATIN THEN CHOOZ BILD MATERILS & THAT IS ELECTIN

ELECTIN VIEWS=NEGTIV-PEC BOOM SHELL:STIL OTHES CHOZN GO HAN

G NC DOOM ANYONE 2HELL-DESTINATIN DETRM BY PEJECT HIS SON/PLAN
G NO HAV SELEC GRP GC SHVN & LV OUT OTHES-GC THER BOUZ ACPT JS
ZUMPRST ELECTIN GO BAK BGIN & C G HAD PLAN

THAT PLAN COV RELATSHIP W/GRP PEOP=CHILDRN ISPAFL THIS PREDES IN OPPR HAV GRP FOLO HIM MUS SELEC PERSN 'EAD=ABE & THAT ELECTI' IN OT G CHOZ LDPS LIK=MOSES, ELIJAP, SAM, DAV, SOL, ALL PROPHS THEZ R TH/ELECT G HAS SELECTD

G CHOZ ONE MOWN-MAPY 2B MOTHP OF SON JS=THAT ELECTIN
BUT ISP CHOZ REJEC G & PLAN & G TURN BLESING 2WARD GENTILES
JS FXPL CHAP 1:11-12

THAT IS FLECTIN=THAT IS DIVINE RIGHT

JN ALSO SAY±NOT IN G'S FLAN ANYONE SHUD PERISH - DUZ SOUND LIK G DCCM ANYONE TO HELL?

& WEN READ AS MANY AS RECETVD HIM -DUZ SCUND LIK CNLY FEW ACFT BY GOD?? NC! "AS MANY" - INDEF NUMBR

WAT PURP OF ELECTIN ???

WF MITE LIV FRODUCTIV LIVS 4HIM JS SED=U DINT CHOOK ME, BUT I CHO.
U_ PHIS MEAN G SUMHOW HAD PLAN THAT INCLUD SLECTIN ANY & ALL
WHO EMBRAC THAT FAITH

WE R SLIV 44HM INSTED JUS EXIS DAY 2 FAY=RESPONSBILTY IN LIF (ILUS BUS DRIVE KIDNAP CHILDRN & HIS HEROISM)

U & I WEP TRAF/ENTOMB BY POWR OF SIN, & SEMM NO WAY ZESCAP BUT G SHOWD US TH/WAY ZESCAP THRU JS XP

SED LAS WE PREDES SHUD SHO CUTWARD CHNG BOUT OF INWARD BLIEF WH/CONTAINS JS XP OUR LIVS

RESUL ELECTIN SHUDE BTTR SELF-IMAGE

NCT OPINIONATD, OBNOXIUS OR BRING DISHONR SHIS NAME, BUT SHUD "NO WE BLONG SHIM, & CUZ BLONG HIM, SHUL PEFLEC TH/VALU HE FLAC ON US BY DY ON CALVRY'S CROSS

(ILUS EAGLE WITH GEFSE)

WE R CHILDRN OF G, BORN THRU JS XP & THIS MEAN WE PART HIS MASTR-FLAN FOR CUR LIVS

WE HAV BIN ELECTED AS ONE OF HIS & YET FOR MOST OF US WE R TRY 2LIV LIK REST OF WORL

WE DO NOT NEED FOOR IMAGE WORLD REFLECTS BOUZ WE BLONG 2HIM WE SHUDNT B CRAWL AROUN ON GRND, BUT SHUDB SCAR IN HVNS BOUZ WE R HIS

ELECTIN IS FRECIUS TRUTH WH/SHUD ALTR OUR LIFSTYLS & GIV US A LATING AFRECIATIN EXXXXD FOR GCD

HE HAS CALLD US TO HIMSELF & TITUS WRITE=READ VS 14

.cripture: Pitus 2:11-15

loxt: Titus 2:14

(Illustration of "Divine Pickt")
A certain bine was well brown for being a very good fistfighter. One of his servants disobeyed and when confronted with his deed, spoke out rather insolently to the king. Immediately the king nunched the man several times and just as suickly he was sprawled on the ground rubbing his jew. The king walked away and one of the other servants nearby reminded the man that he was not just talking to another servants. "Ifter all," he said, "he is the Fing and he has a divine right to punch you as he did." "And his left isn't too bad either," the servant remarked.

Down through history, kinss and rulers have taken what they have called, "Divine Right" as the means to rule their nations. They were convinced that they were acting for 3 d and were thus endowed with Mis direction. In reading history we can readily see that many of their actions had nothing to do with Scd guiding their actions because of the sinfulness of them.

But by the same token, Cod does have "The Devire Picht" and We exercises the secretised it and will continue to exercise it down through the exertises, time remaining exercised it and will continue to exercise it down through the exertises, time remaining Exercises out the present world situation. This "Divine Picht" is what is known as "Election." Election is another doctrine of the church

and it nuite often confused with "Predestination" which we looked at for the mast two weeks. Last week followin the service, a woman spected me at the door and said scrething to the effect that the had beened a lot about Fredestination, but still did not understand it completely. I appreciated that horesty, and nuite frankly I believe all of us can say that because no matter how much we would preach about it or talk shout it, it is a difficult subject to understand and it leaves more questions unanswered than we can possibly answer.

Ent redectination and Election are two different things. One way we could describe the two is to use a maximum law of mathematics. One of the first things we perhaps learn about Geometry is that parallel lines will never meet. They will stretch off to the Forizen and at that point may seem to merre, much like railroad tracks. But if you would travel to the horizen, you would discover they have not ret and will never do so. That is the same thing which can be said about redestination and Election. The distinaction between the two is this: Predestination ixxxix defines God's purpose and plan, while Election decides whom God xixi chooses to promote that purpose and plan Traxxiii anximum xdefinexxii xxxii xxxiii xxiii xxi

In this doctrine of "lection there are both menative and rositive viewpoints expressed, which we must look at. "Lere are those who would say that God has elected certain individuals to be doored to hell, that's the negative, and there are those who are going to beaven because God has only chosen them, and that is the resitive agreet. Meither of these beliefs is completely true. God has never ordeized that anyone should perish, and go to Well. In more who goes there, makes that determination by his rejection of God's offer of selvation through Jesus Christ. Or does God ordein that only a select group will go to heaven. That number is also determined by what recople decide to do regarding salvation through Arist.

Let's go back to the beginning to try to understand this. God had a mean from the very beginning of time. In that mean to chose to have a covenant relationship with a proup of people which were called "The children of Israel. Lut in order for that group of people to know for and follow "im, Too had to select one person to lead them and that was ibraham. Let is illection. Thousing the receipt for the plan was Tredestination, but choosing the man to be the leader was flection. The (ld Testament is filled with the "Lection" of individuals to carry on the building of that (ne nation, and (ne chosen people. Loses, amuel, Devid, clowen, Thijah, all the prophets, these, are the elect God selected. God chose one woman above all women to be the mother of is on. That was Mary and that was Tlection. But Israel chose not to accept Jesus as their "essiah, so fod turned "is blessings over to the Centiles and Elected the disciples and arsotles to give them the measure of selvation. John explains that in this way in the first chapter of his Gospel, verses 11 and 12, "Te care unto Mis own, but Mis own received Mim not. But as many as received Mim, to them mays He power to become the sons of Tod, even to them that believe on "is name."

There are many purposes God had for Tlecting those who take the name of Jesus Christ and choose to follow Him, But a part of that Flection is that we should live lives that are productive for Mim. That means we live for Mim who first love us. Jesus said, "You did not choose Me, but I chose you." That means that somehow, God had kix us as a part of Mis plan and in that plan we have been Elected. For that we should show some sense of responsibility in this life instead of just existing from day to day as some of us do.

(Illustration of bus driver in California, kidnapped children is his heroism)
The man's name was Pranklinf ligard law. We didn't hold a poiltiteal
office, nor was he nationally known. The was dimply a hus driver who loved
his job and the kids he drove to cohool evenday. Then on July 15, 1976,
he became known nationwide because he was driving the bus which was hijacked by some lidnappers, who buried the entire bus and its passencers
and demanded ransom. The and the children spent 15 hours entombed in that
bus. But with the help of some of the children, he freed himself and led
the children to safety. For this he became a national hero and the parent,
felt a responsibility to horr this man.

You are I were entombed and trapped by the power of xinxxbut sin. There seemed to be no way of escape until God showed us Jesus Grist and led us from certain death to eternal life. or this, we should be william to live for Him euch day. Our lives should be lives of responsibility to Him by pointing and leading others to Fim so they may enjoy this Election as well.

(Illustration of Table raised ith masse)

loy out in the wood, in mountain country, found on ear in a nest on a rocky billoide. The took the our and put it under a mode, and the ear bottone, with the others the bird was settled or. It was a strange looking lind. It had deformed feet, not welked, with him class. Its leak was pointed and twisted, not like the meese it was with. Its feathers were an unly brown color and he stood out from the other birds. The solumbed as he followed the meese around the barnyard, hen one day a larme ed to flew over the farm. Lower and lower it came and all the while the atrance tird on the ground tilted its head and watched. It was then the misfit bird spread its wirms and began to hobble across the ward to main momentum and soon its feet left the ground and it arose into the air. In a short period of time the bird was scaring high in the sky with the other dayle. The had been born an eacle, and he was trying to live like a moose.

means we are a part of His masterplan for life and we have been Flected as One of His. Ind yet, here we are, most of us, trying to live like the rest of the world. Indeed the poor image the world has, we should have the image that we belong to Him. The shouldn't be crawling around on the ground, instead, we should be soaring in the heavens because we are Fig. Election is a precious truth which should after our lifestyles and give us a fasting appreciation of the for God. He has called us to Himself. The response to this is up to us.

St. Paul's United Church of Christ Butler, Pennsylvania Rev. Ralph Link, Fastor April 27, 1986
Mr. Dale Rice, Minister of Music
Acolytes: Robin Kaiser and Becky Hilliard ORDER OF WORSHIP 11:00 A.M. Frelude "The Holy Altar" Chiming of the Hour Announcements Congregational Greeting Joys *Processional Hymn No. 240 "Fairest Lord Jesus" *Ascription *Exhortation *Confession (In Unison) Almighty God, our Father, you created us for life together. We confess that we have turned from your will. We have not loved one another as you commanded. We have been quick to claim our own rights and careless of the rights of others. We have taken much and given little. Forgive our disobedience, 0 God, and strengthen us in love, so that we may serve you as a faithful people and live together in your joy; through Jesus Christ our Lord. Amen. *Assurance of Pardon *Fraise: Pastor - Blessed be the Lord God People - And blessed be His glorious name forever. *Gloria Patri - page 142
Hymn No. 485 "Jesus, the Very Thought of Thee"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray! Offering Offertory "God's Promise" *Doxology - page 382 Anthem: "Let The Song Co Round the Earth" Scripture: Hebrews 9: 24-28 Sermon: "The Designated Hitter" *Closing Hymn No. 223 "I Stand Amazed"

*Benediction *Closing Chimes *Postlude "Shout To The Heavens" + + + + + + *Congregation Standing

The beautiful flowers on the altar have been placed by Mrs. Fanchon Hindman and Joy in memory of Lawson Hindman.

Mr. & Mrs. Ken Draxinger vill greet the congregation at the door this morning.

Ushers for today are: Dick Mangel, Dick Dally, Ed Walker, and Don Kingsley.

Nursery will be provided today

Bill Pflugh and Howard Jaillet will be visiting the hospital this week.

Attendance last Sunday was 123 with 9 visitors.

Hospitalized: Donny Shearer, Avida Miller, Tresa Nicketas, and Helen Quineaux, all in BMH.

MONDAY - Volleyball

TJESDAY - CPR class in Rehoboth Hall only for those who trained last week or needs re-certified.

THURSDAY - Choir practice at 7:00 P.M.

LADIES SPRING BANQUET in celebration of Mother's Day will be held on Wednesday May 14th. Women of the Bible will be presented by member's of St. Conrad's Catholic Church. All females in the church and their guests are invited. Dinner begins at 6:00 P.M.

VBS meeting is scheduled for May 6th at the church. This is to include all of the teachers.

The Women's Commission of the Fellowship of Churches are planning a luncheon on May 3rd at 12:00 noon. This is being held in Rehoboth Hall. A great luncheon and entertainment is being planned. Tickets are available now from Mrs. Peg McClymonds and the price is \$3.00 eachelders and Deacons training class w.ll resume on Thursday at 7:00 P.M.

THE DESIGNATED HITTER HER 4.24-14 SLUGGR STRIKS OUT =MITY CASHY STRUK OUT & THER IS NO JOY IN MUDVIL

EXPL=FINCH HITTR & DESIGNATE WITTR

G'S PLAN=PREDESNATIN SHOW PEC ISR IN OT IN SACRIFICES HI PR CNCE YR ENTR HOLY OF HOLYS OFFR SAC 4SINS PEOP

VS 24=THIS WAT AUTHOR HEB SAY

, & ALL FURNS MADE BY MAN UNDER INSTRIFT OF & GIV PICTUR WAT GOUD DO LATE TIME

VS 24B=JS SUB 4US B4GOD

VSS 25-26±HI PP SPRINKL BLUD ARCUN & ON MFRCY SEAT -YR AFTR YR OVR & OVP AGIN

JS DID THIS ONCE & WAS LAMB SLAIN 4SINS OF PROFIL

HE THE SACRIFICE NO NEED OTHRS OR 2B DUN AGIN

SUBSTITUT NO FND NT

JC EXPL THIS HIMSELF

MT 20:28=EVN AS \$-OF MAN CAM NOT 2B MINSTR UN2, BUT 2MINSTR,& 2GIV HIS LTF AS RANSUM 4MANY

WORD-FOR IS INSTED OF, IN PLAC OF MANY

WUD READ: 2GIV HIS LIF A RANSUM INSTED OF, CR, IN PLAC OF

LK 22:19-20=HE TUK BRED & GAV THANKS, & BRAK IT, & GAV IT UNS THEK SAYING, THIS IS MY BODY WH/IS GIVN 4U

WORD=GIVEN IS 4 TH/BENEFIT OF, ON BHALF OF

WUD READ= MY BODY MH/IS 4BENFIT OF, OR, IN BHALF OF

(ILUS DON CMAPBELL XPIAN & DOK WORKES) NOT XPIAN - UR KILLJOY EGG 11:9*rejoic o yng man in THYYOUTH & LET THY HART CHEER THEE IN TH/DAYS OF TH YOUTH & WALK IN TH/WAYS OF THIN HART, & IN

TH/SITE OF THIN EYES
WAT DO U THINK MP YPIANS? WAT DO U SAY TO THAT MR. KIAN?
BUT KNO THOU, THAT WALL THEN THINGS G WIL BRING THEE INS JUDGME

THO THOS CHEER/SOCFF IS MY BUT THOS WHO KNO HIM AS DESIGNATED WIL EMJOY HIS LIVE & PRESENCE LEVE

BUT FVN TWO WE KNC THIS, MANY TIMES DEWEPT BAK STHINGS OF WORLD & CHOCK FOLC THEM LIK POSESINS, EDUCATIN, PLEASUR, & SUM HOLD TRADITINS

(ILUS UNTARIAN & SEMINARY STUDENT TALK BOUT XPLANTY)

THIS FELLOW PEJEC XP BOUZ TRAD-THIS RUN ARGUMEN JS HAD W/PHARS (ILUS M4CARTHUR ON TRADITIN)

RELIG TRAD HAS LNG BIN 1 OF TH/BARRIERS 2 TH/GOSPL & 1 OF THE FOREMOST CONTRIBUTORS 2APOSTACY

BAREBALL OBJEC WIN MOS GAMES & THAT PINCH HITTR/DESINATE HITTR BUT CLIPOS DESIGNAT HITTR MENT END HIS CARETR BOUT NOBODY LIK OR AFFRECIAT MAT HE DUZ

THE MAIN WHO BOAM THOUGHATD WITTH IN LIF ANDREW JOHNSON TILUS ELMUND FOR YOTE COST HIM HIS CAREER)

I HAY TAKN AN OATH 2DO IMPARTIL JUSTIC & I TRUST I SHAL HAY
TH/COURAG & TH/HOMESTY SVOT ACORD 2 TH/DIXTATES OF MY JUDEGMENT
& 4 TH/HIGHEST GUT OF TH/COUNTRY

LATER TIME HE SED: I ALMOS LITRLY LOCKED DWN INS MY OWN GRAV. FRENDS, POSITIN, 4TUNE, EVRTH THAT MAKS LIF DESIRBL 2 AN AMBITUS MAN WER ABOUT 28 SWEPT AWAY BY TH/BRETH OF MY MOUTH, FERHAFS 4EVR.

HIS WORDS WER FROFCUND FOR EDMUND TO VCTED-NOT GUILTY.
HIS VOTE WAS THE ONE VCTE MEEDFL TO KEEF IRESIDENT JOHNSON FROM

BUT FOR EDMUND BURKE IT MENT TH/END OF HIS GAPTER, HE WAS NEVER FLECTED AGAIN

JO MP STEPPD 4WARD 28 TH/DESIGNATO SUBSTITUT 4MANY.
HE DID THIS KNOWING SUM WUD HATF HIM, REJECTO BY MOST, SCCOPED AT
BY MANY (THRS

BUT KNOWING MANY CORS IT MENT WINNING ETRNL LIF BOUZ OF HIM

IN RETURN WE CHUD LIV OUR LIVS 4HIM, BOUZ WE LUV HIM FOR BEING OUR SUBSTITUT

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In second term a Terima a Titar
         Community Pible Church - Ingemore, Va. May 16, 1602
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           Jovs/Greetings/Announcements/Fraver Dequests
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    Ascription
Call to Worship:
C CHETET WAS ENSE OFFERED TO BEAR THE SIME OF MANY;
AND UNTO THEM THAT LOOK FOR IM SHALL HE APPEAR THE
SECOND TIME WITHOUT SIN UNTO SALVAZION.
        Offering/Prayer
   *Toxology
Fastoral Frayer
        Twyn Critture: Hebrews 0:24-28
Cermon: "The Pesignated "litter" - St. Paul's Putler 4/27/86
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*Fvon
** *diction
**Lootlude
            HELLY
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              SANDY
                 BILL HALL
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.cripture: Lebrews 9:24-28

Text: Hebrews 9:27-08

In the classic room, "Casey it The Pat?" the slugger strikes out in a crucial situation ending the same and there is no joy in Tudville, for minhty Pasey has struck out." The object of the mame of hasaball, a for most sports is to score more points than your ordenent. To do so various means are used to perfect that stratery. In baseball, nitchers are usually not very cood hitters. In they can be replaced at a crucial time of the same a pinch hitter bats xis for them. In the imerican leadue of professional baseball, they have what is called "The esignate Hitter." This is a man whose specific job it is to be in place of the pitcher throughout the same. If inch hitter can be an one the manager deem worthy of scirp up to but to get whit. But the designate hinter is someone who is sood at hitting and can get hits with some measure of regularity. This person is a substitute, but he has a skill at being a substitute. This is a doctrine of the church which finds a parallel in the same of baseball.

Cod's plan for ran which we kxxxxxxxxx call Tredestination was shown in the Old Tentament by the people of Israel involved sacrifices. The office of the light riest made it possible that only be could enter the Toly of Tolies once a year to offer the sacrifice for the sinc of the people and this is what the author of Tebrews in asymm in the 24th verse where we read, "For Shrist is not entered in to the holm places made with bands, which are the figures of the true."

he abermacle was made by humans under the instructions of Tod and that Tabermacle and all of its furnishings were only a picture of what Tod was soing to do at a later time.

e continue no dinm, " ut into beaven itself, now to consum in the presence of Cod for un."

It this point, Jesus is our substitute before Tod. The author of observe explains this in the 15th and 26th vertes. "For yet that Te should offer intelligation, as the high priest entereth into the bolt clade every year with block of others; for then must be offen have suffered times the fouristion of the world: but now once in the end of the world both Te appeared to but and of the the sacrifics of livelf."

The word "for" here is "'NNI" and the verse would read "ind to give His life

A ransom, "instead of" or "in place of" many.

The second ward 'reek word for substitute is the word """"." This word means, "for the benefit of," or "on behalf of." 'e find it used in the words of Jesus to "is disciples at the fast 'unper. In Tuke 22 2:19-20 we read, "Ind "e took bread, and mave thanks, and brake it, and mave unto them saying, 'This is ly body which is given for you."

The rendering would be, "This is My body which is "for the benefit of" or "this is my body which is "on behalf of."

Then Jesus said, XIXXXXXXXXX "This our is the new tertament in My blood which is shed for you."

and that would read literally, "My blood which is shed, "for the benefit of" or "on behalf of." Jesus said as recorded in John 10:15, "Is the Tather Inoweth Le, even so know I the Tather: and I law down Ly life for the sheep This would be literally, "I law down My life, "for the benefit of" or "on behalf of." I thin't we can see from these instances that Jesus was the substitute and Te knew it. 'Il of this tells us that Jesus was "The Designated" One to go to bet for mankind. Cod knew "e would fulfill the role and do it as it was autrosed to be done, without backing away from it.

The author of Tebrews continues by stating, "Ind as it is appointed unto men once to die, but after this the judgement: so Christ was once offered to bear the sins of many; and unto them that look for Fim shall Te appear the second time without oin unto salvation."

Here is the schering fact of life which we must face remardless who we are.

"I' is an cinted unto xxx men once to die, but after this the judgement."

For the Unistian this should not tribe fear into the heart because he knows that regardless when God takes him in death, the judgement he faces will not be for sin as the unbeliever must face. I friend of sine used to muote this verse and he would say, "It is appointed unto men once to die, and after that comes the fireworks." For the believer the fireworks will be the beauty of heaven with God eternally. But for the unbeliever it will be the fireworks of hell. (noe again we must point out that the determination of that rests with every infividual person.

thee into judgement." Their laughter xxxxxxx ceased and they slowly dismerse and walked away.

There are always those who will laush and green at Jesus Christ. But those who know Dir as their designated substitute will enjoy Dis love and presence forever.

Lut even though we may have accepted that Jesus, the innocent died for us, the muilty and made a new relationship with God possible, scretimes we lose sight of this fact and we choose to revert back to the things of this world instead of committing ourselves to Tim.

e may choose things of personal interest like possessions such as careers, property, or security. We may choose to seek pleasure or education, or other things that will further our lives in our jobs to the exclusion of things the are spiritual. (I we may choose to hold to the traditions of the church, substitution these for the real relationship to be had with Jesus Christ in His church.

(Illustration of man in seminary and Unitarian who could not drop traditions)
Two men in spinary were talking about being Thristian. (he of them was from a Unitarian background whoch means he denied the deity of Thrist and the necessity of the lew light. The first fellow explained to him how Jesus had been hown of the Virgin lary, how le had ministered among men and then had suffered and died on their behalf. Ill of this he explained was recorded in the lible. Then he asked, "lince Jesus did all of these things and claimed that le was the One who for ave man his airs, do you believe that desus was a liar!" The Unitarian said, "o, I believe he was telling the truth." The first fellow to mathet, "ell, if all of this true, then what must a person do to enter heaven and be forgiver of his airs." "Insparently he must ask Jesus to forgive his ains." The first fellow asked, "ould you like to do that now?" The Unitarian answered, "Tes, I'd like to, but unfortunately it would mean that I would have to repudiate everything I've been tought since I was a child. And I cannot bring muself to turn my back on what I've been tought."

There was a fellow who would not alter his life because of "tradition". This

There was a fellow who would not alter his life because of "tradition." This is exactly the same arrowent Jesus had with the Tharisees. They know what We was sayin was truth, but it went assinst their increased Tradition and they were not about to admit they were worm. You foolish, to hand on to the things of this life and to damn oneself to an eternity without God, simply

because of with a stubborness to admit "Traditions" sometimes are wrong of the first there is unother issue in the actrine of Turstitution that is very ofter overlooked, or innored. In baseball, we know that the lesionated Witter is a san who is probably good friends with the other players on the team. is job is to set as many hits as he possibly can. The moal is to win and the more his tear wins, the better the change to met into the world series and to earn much more money. The would think a substitute like the lestinated if ter was an old fellow if he hator his tearmates, or didn't et along with these, at just suppose the other players sign't like the lestinated litter. It goes that by being a substitute It meant online his career. The suppose

that those for when the substitution was made never xxxllx appreciated wast

(The training of Towns loss, Indrew Johnson, and Icas losing his career)

Ifter the assistivition of bring lincoln, Indrew Johnson successed him as the Tresident of the Inited Pater. In 1877, Identify as successed done the cast the cast of the Inited Pater. In 1879, Identify as successed.

In fact, Icas was an intense radical and and earnest occupant of Johnson.

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In fact, Icas was an intense radical and and earnest occupant of Johnson.

In fact, Icas was an intense radical and and earnest occupant of Johnson are solution that this vas illegal and Icas of all people insisted that Johnson be siven a fair trial. On this, other senate replier accused him of being "shalpy" in his beliefs and convictions. The was continually asked how he would vote. Defore that trial of Indrew Johnson becam, each senator had caid how he would vote. Ill excent one man. That man was Idmund Icas. Teinm eaked repeatedly about his vote, Icas raid,

"I have taken an oath to do immortial justice....and trust I shall have the courame as the honesty to vote according to the dictates of my judgmement and for the highest rood of the country."

Teabing of his vote at a later time he said, "I almost literally Icaked down into my cwn grave. Triends, rosition, fortune, everything that makes life desirable to an ambitious man, were about to be swept away by the breath of my mouth, perhaps forever."

That man drund loss knew that if he went to bat as a substitute for one of the very non he hated, Indrew Johnson, he was apelling the deciding vote of "lot guilty" and Andrew Johnson escaped impeachment. But drund Icas's career was ruised and he was never elected again.

Josus Christ oterned forward to be "The Designated Hitter" for mankind. "e went to hat for each man, woman, on child who ever lived and who would ever live on this clanet. "e did this, knowing that his substitution would make him hated by some; coeffed at by many; rejected he most; and get, he did it williamly forall of us. In return, we should live our lives for him because we love him for taking our place at but in the horrible drama which unfolded on a hill called Mt. Calvary.

St. Paul's United Church of Christ Butler, Pennsylvania Prelude "Prayer of Faith" Chiming of the Hour Announcements Congregational Greeting *Processional Hymn No. 67 "Blessed Assurance, Jesus is Mine" *Ascription *Ascription

*Exhortation

*Confession (In Unison) we confess, Lord, that we have not loved you or our neighbors as we ought. We have often neglected opportunities for good: sometimes we have done actual harm. Our consciences accuse us over trifles, but let us stay blind to your more weightier demands. We know that a mere apology will not do. We resolve to turn from the sins we know, we ask you to show us the sins we do not recognize. We beg your parion and ask your help, through your Son. Amen. pardon and ask your help, through your Son. Amen. *Assurance of Pardon Offering Offertory "How Long Has It Been"
*Doxology - page 382
Anthem: "Hosanna" Scripture: Romans 4: 16-25 Sermon: "Change It!" *Closing Hymn No. 92 "The Solid Rock" *Benediction *Closing Chimes *Postlude "The Final Word"

The beautiful flowers on the altar have been placed by Mr. & Mrs. Ed Weichey in loving memory of their parents. Mrs. Alma Killsan will greet the congregation at the Mrs. Alma Kitted with a door this morning.
Ushers for today are Marty Henry, Frank Crawford, John Show and Dany Bosko.
Nursery will be provided today by Shelley Hockenberry.
Dick Mangel and Paul Riemer will be visiting the Hospital this week.
Attendance last Sunday was 125 with 10 visitors.

Miospitalized: Tresa Nickolas
Miosp this week. dinner. Bring table service and come join in the fellow ship of the evening. The Hospice Services of the Visiting Nurses is starting a new program for those who have lost a loved one. For more information and the meeting dates, see the sheet wit, details on the bulletin board in the Narthex.

The ard of Directors of the Butler County Citizens for Descript met on Friday May 2nd. It was noted with disappointment but without surprise, that the Adudt Book Store had declined to vacate the premises, dispite written requests to do so. The directors anticipate that litigation will be initated. Careful consideration is being given to a number of options to insure the removal of the Adult Book Store from the purchased

specific courses of action being discussed. On the table in the Narthex are buttons and magnets to remind us all of VBS. Please take them and use them. in lift is a ce are in in open tion; if

premise. Because litigation is Imminent the Directors decided at their meeting to issue no statement as to

*Congregation Standing

THIS SECOND WAS ACCEPTED AND AVAILABLE THE PROPERTY OF ACCUSANCE OF AC Next Suhday, Walter Kenvon NOT BI- LOW SALES SLIPS - BIX IN ENTRAOUS VBS AND F JUST 21 PRET IT ON MY BILLYCREDIT TO COME'S ACCT - THIS ELLEGEO WOPD HERE

2nd WOPD-LOGIZOMAI & MEAN STAK INP ACCT, CP, 2RECKON

HISEO 41 TIMES NT & 11THMES 4TH SHAF PROMANS

SUD EXAMPL PROP 2 SAM 19:19-20 SHIM E AYF - EXPLAIN

THROW SELF ON KERCY OF TH/CORT

EXPL HOW ALAN SIN & CREDIT TO ACCT OF ALL MANK

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IN MIN SEET. Ascription ASSISTANT

**Coll to Yorshir:

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COMPASS HIM ABOUT.

HE OLD IN THE ICED, AND DECOLOR

YE REGREECE: AND LIGHT FOR JOY,

ALL TE THAT ARE REDIGIT IN HEAPT. Cffering/Prayer *Toxology Pastoral Praver Scripture: Romans 4:16-25 Sermon: "Charge It" - St. Paul's Butler, 5/4/86 Bendiction *Fostlude WALKER PAYINT ESCH WALKER LA 11.0 IN THE STED BUT ALL US CAN & CHURR ABL CAY IS DYD AND SPIRITULY UR STWE, MY SINS, TRYCINS OF TH WELL WORL INFUTD, OF CHARGE SHIM WHILL HE IN TURN IMFUTD WIS RITUCHES STROY WHO MUD ACPT HIM AS L & CAY JUNY WHIT HE IN TORM INCOMP OUTS PITCOMES 27507 WHO DOE AUPT HIS AS L.S. CAV (THE PAY BILL & GFT RECEIPT)

G STAMP OF IN FIL UVF LIF TRULY BORN AGIN BLILVES
P WRIT BOUT ABE & CLOS CHIP VSS 23-25

B TW STI CHEL & IN TETURN CHAPGO MARK W/HIL RITUSHES VH/CURS
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(ILMC BC CAPTUR & GEMPUTE EPROR & MEMN, SOMPETE FOILLED)

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PELATRITE MECOL

Community Bible Thurch - Sagamore, Fa. - May 23, 1995

Greatings/Joys/Announcements/Frayer Requests

Prelude

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'cripture: Tomans 4:13-25; 'ext: Tomans ':24

from that recount.

(Illustration of D.C. cartoon and computer error) In a D.C. comic strip, a ser ent cralws over a bird and states, "I'm et-ernally ersteful that the computer has finally taken over." "Why do you day that?" sake the lind. "To to now I not all of the blame for mession up the world," the terrent enswered. The some week in which the comic strik appeared there was a news story that told of a hume computer foulup. The computer credited 1161 hillion dollars and some old cents to a woman's account and she backe a paper billionaire overnight. But the croblem was that there was no morey to back up what the computer cave as her account and she couldn't draw one penny

But contrasting this to "od, we find that fed has a leager which is never wrong, very person who has ever walked this earth, or ever will walk it has his name in that ladger. (ur names appear or one of two sides and which side is determined by our relationship with fod. The process for uses for crediting our account is called "Imputation." his is another doctrine of the elurch which we should know of and have an understanding of. "fere are no nords which express "Transaction." he signst cond in I 3 (and it is only found in the you ex of the ow leatment. It means, 'To credit to one's account." Toul wrote to a memocial friend named kilemon who was a monthly slave owner who became a believer in Jamus Trist. He 'An' a slave name - nesimus who has them, not probably stole so a of his manhor's notice.siour. crehow or offic he not the sportly oul who led bir to be lord, wi - 1 imove that his duty as the ear american hack and is a time duty of unealth. to the to bid master. all explains how the situate it have . Dristian am how he, sul would have the color to the color of the colored servent. Fur because of didn't 'may in xxileoxn bilemon on malegae him " ein his term of, and was serding his back. To the 10th vapue of the ico of Thileann taul written, "If he both wron ed thee, or one't thee ourbt, but that on my recourt." ere, in is usin the word if a C, which means "to credit to one's account It' similar to the recount of the look amoritan if you recall the story. "Take of re of him, and whatsdever more thou arendest, when I return, I shall repay thee." "Int it on my bill" is the meaning. The second word is IGAI GIAI which means, "to take into account" or "to reckon." This word or prase is used 41 times in the lew Tastament and 11 times in the 4th chapter of lowans. I good example of this is found in the (ld Testament, in ? 'anuel. 'bsalor had seized the throne and his father "inm David is flesing for his life. David comes to a little town and a man of the family of the house of laul comes out to meet David and his men. His name ix was Thomes - (.W. T. 197). We called the king a blood man and three stones a Dovid and his men. Lut on the way back home, ling Duvid is returning as the

recognized king and Thimei realizes his mistake. ince David had the power of life and death, Thirei expects to be out to death for what he said and did to the king of Tarael. To it is we read in the 19 h chapter of 2nd the

uel, verses 10 and 10, "ind said unto the king, 'Net not my lord inpute iniquity unto me, neither do thou remember that which the servant did remember the day that my lord the king went out of Jerusales, that the king should take it to his heart. 'or the tervant doth know that I have sinned: therefore, behold, I am come the first this day of all the hous of Jose, h to so down to meet am lord the birg.""

We saws, "Let not my lord impute injouity unto me." This is known as throwinc cheself on the mercy of the court. Here is emphasized the idea of tobing something into account.

o to understand whit imputation means we need to look at it from the Miblical perspective. Tirat of all idea sinced and look took this into account and credited his aim to all mankind. "Il mank because of ideam, come into the world as incere. This is hard to understand, but a good illustration of this is a woman who is a frum addict, or an elecholic who mives hint to a child. That innecent child is born with the same striction as its mother.

This is exactly what he mane her idea since. Were one born after him is a it am because of him, like i or not. But along with since in the world thick in a child death. And a finite in a child have a physical do the child minitual death.

nothin worked. Then Ic' came I to mis world to the store morbin' to the lift, but to him worked. Then Ic' came I to mis world to the store of Jorus Print to him a will come to the continuous of the continuous of the continuous professions of the continuous of the store of the continuous to the lift when have tone of the continuous to his own year; and the Ions best lift on the the injurity of we call."

in ich them soded, "", erefore will I divide lim a contion with the mreas, and le shall divide the moil with the strong; because Te bath numer out lie soul unto Je th: and le was numbered with the transpressors; and Is bare the sin of many, and made intercession for the transpressors."

In other words, the sin of maniind was "reckoned" or "charsed" to the account of Jesus Christ.

Int there is another side so this that is equally as important. (Illustration of little sirl, lanta, and "charge it.") 5486-2 This is exactly what sod did, but in a very unique manner.

(Illustration of Farshbas and Tesus taking his place) 5/65-3

% man was agreated by the lowers for treason against them and for murder. He was sentenced to be executed. Their manner of execution was crucifixion rison officials and chaptain relate that as the condemned man awaits his sentence, toward the last days he begins to set a little sensitive shout the execution. For instance, a man who is to be han ed may be observed rubbirship has hand over his throat and neck cententlating perhaps the Seel of the rose. Those who are to be executed in the mas chamber begin to take breathin exarcises and holdish their breath as the day draws near.

This prisener of the Tomans merhaps felt the ralms of his hands over independent of the fateful for all reached. The may have ever crimed whenever he heard a hinging around the jail. The birth Jewish feltival was at hand and he awoke one moring to hear the sounds of shouting and angrev voices in the courtyard outside of his cell. The couldn't make out what was taking place, but he knew that it wasn't a happy calefration. The feared the worst and when the guard came to unlock his cell, he knew that his day of recommended anyived. The surprisingly, the xxxxxxxxixxxxxx quard unlocks the lock of the ch in which was bound to him and leads him out of the cell. It the floor to the jail, the guard tells him that he in free. He walks out into the bright coulding the crowd shouting at the brothness, terms into the courtyard and heads the crowd shouting and charting, "crucify im, crucify I'm." The stands dumbfounded at the scene before him. Then is standing before contius filter and filte is shruming his choulders in lewilderment. The wooden crothesm on his choulders are roundly lead him awy. The reservices its way up a hill called foliothe, the man is thrown on the here he hand to die between two other criminals.

The man't name of course is languages. The transfer enough in the gure extra time is teld the story of what all of this meant. In name in any, it has not been a first way up a first meant. In name in any, it has not any of the round and the courty of the story of what all of this meant. In name in any, it has not any of the round and the court of the round any of the round of the round of the round in the round in the round and the court of the round in the round in the round of the round of the round of the round which in fitted into an unright not any of the round of the round which in fitted into an unright of any of the round of the round which in fit the round in the round language. This prisoner of the Tomans perhaps felt the palms of his hands over and

lacon of the chief the other has taken his place.

arabbas was representative of all cons of God; were of an if you will. isch one of u. tri och tel "arabee" om hor of the "liker," bur the wis broken by '. m. o if took 'he'erly" on of a . 'ler" to restore to ' roll diensking with the ster. (up oin, was imputed a "Clar ed" to his secon .t To "immuted" or "Charter to our account the minterpress. It is through Tir +1. I can be made ri btecus or just in 'od' in war . for ell montal, multiple services elvices of the miles miles of the interest of the services of th tiere to the tier of the thet "Mrute bion am' calim it as our own. e mur' make that choice ar' only each individual remone our do that. It connet to dope for we to up other. Larguers in the only man in the world who could dver any that secur octually distrippedoubly in his steed. The all wroam and abould declare what Jesus diel for us crimitually. Your sir, my dir, and the dins of all mankind were Imputed, or char en to Nim. hile o in turn Imputed Nim right ecusness to those who would accept Tim as their ford and aviour.

(Illustration of parine a bill and efficient receiff) 5486-4 ill of us I am sure have raid a bill of one time or another. Or instance, if you take your and bill to the ass office and present it alon with the money, the clerk will starp the bill "paid in full." It come later time there may be a question concerning that bill. But all you need do is to slow the recent "paid in full" and no one can ever collect from you for that bill again. that bill arain.

To it is with God. God has assumed "said in "ll" on the life of every truly "born again" child of "is through Jesus Christ. This is what Faul was writing about threham in our cripture. Threham accepted what held bim by faith. Decause of this it was "rechaned" or "imputed to him for rightecuaness.

Then "oul closes the 4th chapter with the words, "now it was not written for his sake alone, " " it was invuted to him; but for un also, to whom it shall be imputed, if we believe on him that roised up decus our lord from the dead; "he was delivered for our offences, and were raised again for our justification."

Here it is, desus took mumrainxment the sin of the world and in return the ed manhied with is richteousness which is ours for the taking.

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St. Paul's United Church of Christ
Butler, Pennsylvania
 rrelude
  Chiming of the Hour
  Announcement
  Congregational Greeting
Joys
*Processional Hymn No. 21 "Love Divine, All Loves Excelling"
*Ascription
*Exhortation
*Confession (In Unison) Almighty God, who is rich in
mercy to all who call to you: hear us as we humbly
     mercy to all who call to your near us as we number
confess our sin and implore your forgiveness. We
have broken your laws by our deeds and words. We
confess our disobedience and ingratitude, our pride
and selfishness, and all of our failures and short-
     comings toward you and our fellow man. Have mercy
on us Father, that we may enjoy newness of life.
Through Jesus Christ our Lord. Amen.
*Kyrie
*Assurance of Pardon
*Fraise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.
*Jloria Patri - page 142
Hymn No. 51 "I Heard the Voice of Jesus Say"
   'all to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray!
 Prayer
  offering
  Offertory
**Toxology - page 382
Anthem: 'Shall We Gather At The River?"
Scripture: Hebrews 10: 1-18
Jermon: "The Spot Remover"
**Closing Hymn No. 107 "Amazing Grace' How Sweet the Sound"
*Benediction
*Closing Chimes
*Postlude
  * * * * *
                                *Congregation Standing
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The beautiful flowers on the altar have been placed by Women's Mary Prugh Circle in memory of deceased members. Mr. & Mrs. Darrell LaMotte will greet the congregation at the door this morning.

Ishers for today are: Helen Riener, Phyllis Tait, Alma
Dally and Snirley Thompson.

Marsery will be provided today. Lloyd Link and Bob Dellen will be visiting the nospital this week. Attendance last Sunday was 115 with 9 visitors.

Hospitalized: Steve Pawk - BMH WELNESDAY - Ladies Spring Banquet 6:00 P.M. This is a WELDERSDAY - Ladies Spring Banquet 6:00 P.M. This is a tureen dinner. Meat, dessert, and beverage will be provided. Bring table service and tureen. Entertainment will be at 7:30 in the Sanctuary. This is for all females and guests of the church. If you cannot make the dinner please come for the program and bring a friend. BUTLEF APEA LAYMAN'S DINNER will have Ladies Night with their next dinner on May 15th at St. Peter's U.C.C. in delience at 6:30 P.M. Tickets are \$4.00 and may be purchased from J. Walter Harmon. Choir practice is on Thursday evening at 7:00 P.M. We are still looking for a few more voices. We really need male voices. Give this some thought and come join us. VP3 staff is in desperate need of helpers. Please help

on out. May 31st VBS volunteers will be distributing door knockers in the neighborhood. We will be gathering at the church at 11:00 a.m. June 3nd will be our final meeting before VBS. This meeting is designated for meeting before VBS. This meeting is designated for ALL teachers and helpers.

vBS bittons and magnets are available for you to pick up in the Narthex. These are reminders of VBS.

>FENTECOST Sunday is next week. We will be observing this day with Altar Communion at 11:00 A.M.

Community Bible Church - Sagamore, Pa. - June 13, 1993 Greetings/Joys/Announcements/Prayer Requests

Ascription

Call to Worship:

LET US DRAW NEAR WITH A TRUE SHART IN FULL ASSURANCE OF FAITH, HAVING OUT HEARTS SPRINKLED FROM AN EVIL CONSCIENCE, AND OUR BODIFS WASHED WITH FURF MATER.

LET US HOLD FAST THE PROFESSION OF OUP FAITH WITHOUT WAVERING.

AND LET US CONSIDER ONE ANOTHER TO PROVOKE UNTO LOVE AND GCCD WORKS, NOT FORMAKING THE ASSEMBLING OF CURSELVES TOGETHER AS THE MANNER OF SOME IS, BUT EXHORTING ONE ANOTHER, AND SC MUCH THE MORE, AS YE SEE THE DAY APPROACHING.

*Hymn

Offering/Prayer

rology

toral Prayer

Scripture: Hebrewa 10:1-18

Sermon: "The Spot Remover" - St. Paul's Butler, 5/11/86

*Benediction

*Fostlude

DIANE - TRAVEL

CATTY CONNIE VICLET

JOE & ANGLE

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cripture: Tebrews 10:1-18

Text: Tebreus 10:14

(Illustration of bum, free meal and counterfeit twenty dollar bill)

thank Rapids, Linnesots, a trum unliked into a real surent and saked the owner for a free mood. The bum looked go bupany and hedracoled that the owner said, "I what will you have?" The bum was served a first class peal. In he was leaving, he bummed a cicarette from the owner. We fished in his pocket for a moled and when he multed them to out, a crummaded the sty-dollar hill fell out with it. "By hat's that's shouted the owner. Tou come in home bur on I am all the while you have wenty hucks," and had anyled the interfer a free meal," the burnaries of the neal and mine now near a free meal," the burnaries of the neal and mine now near a "but women on the first transfer of the said and mine now near of the said and mine for a free when the restour program of the real and mine from the change.

The transfer of the said the said the said to have the near unit of the counterfeit.

The said the make the said and a counterfeit the peak up to owner the first of the real and into the said that the transfer the peak up to owner the first of the said the said the said the said the said that the peak up to owner the first of the said the said the said the said the said that the said the s

This storm of deportion is in the government over of real ratives. The tent the harmonive what is looked like he had really mented now. We undernote he had the ulterior mative of not only one time the rest with mon out of a meal, in a constlation him out, his money.

Learn to Mare. Facer of in the Carden of 'en and for this man becam to have a karky spot or his life called jim. Took wanted to remove this anot which not only wer in dar, but was then in all mankind. Took provided for this in the of this of this it on a vificus 16:0%-1%. The uthorn before this, God mave a type of this itonement in the incident involving look and the ark. For 100 years look labored to build the ark which Took had instructed him to build. In the 5th chapter of Cenesis, the 14th verse we read, "Take thee an ark of sepher wood; rooms shalt thou make in the ark, and without with pitch."

 high priest, took their place outside the sanctuary with the rest of the cons reration. ArenhinkxerientxteekxthexbulixandxkilledxitxxxXexxlesedxitexteexx buxkexaltxxxxbutxkextcokxikxxbloodxanxxventxintoxhexuvfxxofxioliesxand The high priesy took a young bull which was to be offered for himself and for his family. . e killed the animal placing the hody on the altar and mutting its blood in . Pasin. We then entered the Toly of Tolies with a censer xxx of incense and filled the room with a cloud of incense so he would not die. Then be came out and took the besin of blood and armin'ded are of it on the merch sect on the east and them compiled the blood in frost of the menon lest rever times. Ill this was done for kixxxif xxxiv kix knxxx birelf.
Then he restared the construction for resta before the commencation. Is contained to the construction of the contained the contraction. lots over ther, one marked for Jahovah, the other for state. "- one marked for Johovah he ifiled. To took its blood into the Talkes Talies and repeate the orminitien. I am be amminited the fire lace rever if and place the altar of burnt off i. he released the other to think the i. This was the scame most. Toth most in this cf the meanly upon them. "I want to the term of could not be be slain and of a parmy away the ping of the reorla. for this we can see that the (Id Contament reminist the contament reminist reminist the contament reminist r 1⁺.

Lub we on determine from the merdike of our ori interior for this committee for the our than its minual life new to the committee for. The author of Tohmers loid a out the insufficience of More respictors in verses, 1, 3, and 11, (no Advisor). The told in verse M, " or it is not consider that the blood of bulls and of mosts should take owns sign."

nich year, every year, this secrifica was made for the priests and for the people. But these sine were only "covered" and that is what the "tonement meant before Teaus came into the world.

Notice how "of Frulty established itonement as nointed out is the "crinture: Ir verses 6 i 10 we read, "Then said Te, "Ic, I come to do the will, (Go), le taketh away the first, that Te may establish the second. To the which will we are sanctified through the offering of the bedy of Japus Christ once for all."

Jesus did away with the first sacrifice by diving limself on the cross for manhind. By doing this "e established the second sacrifice which was "ME actual stemement, or "covering" of sin, once are for all. It no longer requires sacrifice, after sacrifice. It is done, "Once for all." The writer of Tetrews explains this further in verses 11 and 12, (read these). In then We concludes these thoughts with the words in verse 14 and verse 13, "Tor by one offering We hath perfected for ever them that are sanctified. Now where remission of wire these is, "here is no more offering for sin."

Jesus did it all, all at one time and one time only.

From the "bonoment through Jesus Trist there are two implications we must

look at. The first is that we can never improve on what Jesus has done for us. Through Pim, God has worked out the perfect plan for all mankind.

Jecondly, wexxe there is no need to quess about our relationship with God. The people of Israel charved the Tay of tonement, but they never had the complete assurance that they were completely for iven. Hen the Day of tonement was over, the old na mind doubts and fears stayed with them and their lives took on the boning or wishing that they were forgiven. There is never any need for the believer to say, "I have I belong to the Iord." In its place should be that confident assurance that, "I do belong to Fim and De is mine."

(Illustration of J. 1. Corman's last vill and tentament)
hen J. der out Corman the imerican financiar died it was discovered that
the year before he had made out his will. It consisted of 10,000 yards and
37 articles. In his lifetime he had made many financial transaction
tany of validh influenced the world at larme in his time. At there was one
transaction of which he was completely sume. Te wrote in his will:
"I cormit my roul in the hands of my mylour, full of confidence that,
the view redeams no arm was a me with "in tour among our block, Te will une
and no faultless afone the throne of my hermally ather.
"I so for the process confidence, the hermally ather.
"I so for the process confidence, the hermally ather.
"I so for the process confidence, the hermally ather.
"I so for the process confidence, the hermally ather and confidence that the confidence of the first that it the local of Jesus Jimist and offered in them.

In the 'l' establish the 'tonement "ordered sin." Throw is not shrish in the 'ny Testament, the transfer of the mount of the 'to not in the 'to not have the 'state of the not share that is will comeone this next week so that it or one san have him sign moneyed alone. East tell him of the love Jeans move for you say what is means in your life and invite him to shres that leve also.

St. Paul's United Church of Christ Butler, Pennsylvania Rev. Ralph Link, Pastor
Mr. Dale Rice, Minister of Music May 18, 1986 Acolytes: Meron and Megan Hewis ORDER OF WORSHIP 11:00 A.M. Prelude "Blessed Frinity" Chiming of the Hour Announcements Congregational Greeting *Processional Hymn No. 306 "Lo! He Comes the Clouds Descending" *Call to Communion and Confession (Communion Folder)
*Prayer of Confession (Communion Folder) *Assurance of Pardon Offering Offertory "Room at the Cross for You" *Doxology - page 382 *Doxology - page 382
Communion Hymn No. 30 "Break Thou the Bread of Life"
*Invitation to Communion (Page 2 of Communion Folder)
*Seraphic Hymn (Communion Folder)
*Institution and Consecration of the Elements Distribution of the Bread Distribution of the Cup *Prayer of Thanksgiving Anthem: "Shout Amen!" Scripture: Acts 1:6-11 Sermon: "The Next Step" *Hymn No. 313 "The King Is Coming" *Benediction *Closing Chimes *Postlude "Ye Are the Light of the World" + + + + + + *Congregation Standing The beautiful flowers on the altar have been placed by Mrs. & Mrs. Paul Campbell in memory of Joan's parents Mr. & Mrs. Christy. Mr. & Mrs. Coyle Fowler will greet the congregation at the door this morning. Elders and Deacons will be ushering and serving communion this morning.

Nurser ill be provided today by Sue Gamble.

Rick Vinroe and Kevin Snyder will be visiting the hospital this week.

Attendance last Sunday was 133 with 14 visitors.

MONDAY - 7:30 Fidelity Bible Class
WEDNE-DAY - 7:30 Golden Circle
THURSDAY - 10:30 a.m. Mary Martha Circle
No choir practice

> Hospitalized: Wayne Fencil BMH

VBS is still in need of helpers for the classes. If you would like to help, please contact Mrs. Marge Smiley. May list we need volunteers to walk throughout the neighborhood to distribute announcements of VBS. We will meet at the church at 11:00 a.m.

June 3rd will be the final meeting of $\underline{\text{ALL}}$ teachers and melpers for VBS. Please come!

VBS buttons and magnets are available in the Narthex as reminders for you. Please take one and give it to a friend.

June 1st we will begin our summer worship schedule. 8:30 a.m. worship service 9:45 a.m. Sunday school

11:00 a.m. worship service This schedule is for June and July only. August will resume to the regular schedule.

The Butler Farm Show is sponsoring a Rodeo June 6 & 7th at the Farm Show grounds on Rt. 68 west of Butler. They are offering a special discount rate to courches, however we must have a minimum of 10 people. If you are interested please stop in the office for details. Deadline for discount tickets is May 20th.

LITURGISTS CLASSES will begin on Monday May 19th at 7:00 P.M. If you are interested in the Liturgy work of the worship service, plan to come. This is not a commitment to becoming a liturgist.

THUTE ALL TO COMMONE STAND PARENT OF STAND PARENT STANDER STANDER STANDER STANDER TOUR STANDER TOUR STANDER TOUR STANDER STAND

Ascription
Call to Worship:
READ LUKE 21:25-28
*Hymn
Offering/Prayer
*Doxology
Pastoral Prayer
Hymn
Scripture: Acts 1:6-11
Sermon: "The Next Step" - St. Paul's Butler 6/18/86
*Hymn
*Benediction
*Postlude

Community Bible Church - Sagamore, Fa. June 6, 1993

Greetings/Joys/Announcements/Prayer Pequests

Frelude

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COTID: ACTS 1:6-12: CERMON: "The Next Step"

ACK MYESTS SOLT CUR LMING ON MAY 23 20000

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(ILUE LUBUL SEMOST & NOTE OF COMING OF TH/LORD)

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VS 7-ANGR WE NAED AS MEL, JUS CONTINU LIV/WORK

VS 8-THIS SOF ASHED OF GGSPI ZELOS OF TRY:

VS 4-SAY IM ASCORDO T THEN THE NEMPORES

VSS 10-11-WIL CHW AGIN AC THEY SAW HIM GO

SAME HAY WENT INKE HYN, WID GUM BAK AGIN FR/HYN

YET MAN'N OR BLIEV & SAY NOT MENT MPITTN - DUY SNO THAT MAY????

(ILUS MAN, LING ISLAND, BARGMETER & THRICAN & NO BLIEV GOD

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I KMC MANY MYN BUTTEN OR BIT THIS AG WRITTN, BUT SCRIP TEL TRUTH

CNE BAY, SUBNIY, VERY CATACLYSMIC EVENT TAK FLAG - EXPLAIN EVENTS Scrip: Acts 1:6-12: "ermon: "The Next Step" ONE DAY, SUDNIY, VERY CATACLYSMIC FVENT TAK FLAC - EXPLAIN EVENTS

HOW TO WE KNOWS??? GOT SET SO!!!!! (ILUS OF FROPL O THINGS IN SKY) P THE" FIGO OF IMAGINATIN

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St. Paul's United Church of Christ Butler, Pennsylvania Rev. Ralph Link, Pastor Mr. Dale Rice, Minister of Music Acolytes: Meron and Megan Hewis May 25, 1986 Prelude Chiming of the Hour Announcements

Congregational Greeting Prayer Requests *Processional Hymn No. 349 "O for a Thousand Tongues to Sing"

*Ascription *Exhortation

**Confession (In Unison) Almighty God, our Father; you created us for life together. We confess that we have turned from your will. We have not loved one another as you commanded. We have been quick to claim our own rights and careless of the rights of others. We have taken much and given little.
Forgive our disobedience, O God, and strengthen us in love, so that we may serve you as a faithful people, and live together in your joy; through Jesus Christ our Lord.

Amen.

*Assurance of Pardon

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.

*Gloria Patri - page 142

Hymn No. 422 "Dear Lord and Father of Mankind"

Call to Prayer: Pastor - The Lord be with You
People - And with thy Spirit
Pastor - Let us Pray!

Prayer Offering Offering
Offertory
*Doxology - page 382
Anthem: "My Cathedral"
Scripture: Hebrews 9: 1-10
Sermon: "Justice Demanded" *Closing Hymn No. 430 "Reach Out to Jesus"

*Benediction
*Closing Chimes
*Postlud
+ + + - +

*Congregation Standing

The beautiful flowers on the altar have been placed by Dale Rice in memory of his grandparents.
Mr. Charlie Penar will greet the congregation at the

door this morning. Ushers for today are: Dick Mangel, Dick Dally, Ed Walker,

and Pon Kingsley.

Nursery will be provided today by Mrs. Sue Davis. Sandy Sheppeck and Marie Henry will be visiting the hospital this week. Attendance last Sunday was

Hospitalized: Mrs. Beryl Cook = BMH

We are now looking for volunteers for Liturgists for August when the Pastor is on vacation. If you would like to meet the challenge, please let the office know. The services in August are at 11:00 a.m. only. Altar flowers are needed for various Sundays in July through December. Please take a minute and sign up on the flower chart in the Narthex. Moody Pastor and Laymens Conference will be held next week in Chicago. If there is a need, for any reason please contact Ginny at home or at the office. The Pastor and six men from the congregation are going to attend this conference. attend this conference.

VBS is fast approaching us. In your newsletter there appeared a list of luncheon goodles for VBS. Won't you help us out by bringing some of the ingredients in to the church. Please contact Helen Riemer if you can help us out. Helen is in charge of refreshments for VBS.

POST TILE SAMPLES AFTE CHERLI MID - JLL#?

FARLY UN WHELK S. " Ell .. 15 4.45

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Serio: Meb 9:1-10: Serm: "Juntice Tenanded"

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cripture: Tebrews 9:1-10

(Illustration of "Peal" justice)

ack when the "wild 'est" was wild there was a story told of a trial held in one of the more rough towns by a Judme of some notoriety. (me man was numer another man for damages of some kind or other. It the start of the trial the Judge opened the case by remarking, "I held in my hands two checks. (me for 10,000 follars given to me by the relaintiff, the other for 15,000 tiven to me by the defendant. I am returning 5000 to the defendant so we may now try this case strictly on its own merits."

That may have been the way this certain judge dispensed justice, but it is not what we would consider true justice. Compare this to the following case:

(Illustration of crooked 'cottish lawyer and his "judgmentday.")

i certain cottish lawyer who was known for his crooked dealing rented a horse. In some way or other the horse was killed. It couldn't be proved that it was an accident or the lawyer killed the horse by misusace. The where of the horse insisted that he be paid for the loss. The lawyer acreed to reinburse the man. But he teld him he was a little short of money to the nomest and would the man mind taking a promissory note? The man acreed and she lawyer wrote out the note. But, the layer said, "I wonder if you would give me are extended time to pay it back." The other man acreed again, and the lawyer drew un the note. Be wrote it beyoble, "It the day of judgmenent." The creditor waited a reascrable loss the of time and when he wasn't paid, he took the most of court. The credited lawyer said, "lead the note your honor, it's perfectly legal." "To it is," the judgment accessined, "Ind since this is the day of judgmenent, I decree that you pay un topernow."

Sow here is the war we see that justice should be handled. There has always been almost as unwritten law recommized by almost everyons that when something when has been done, "Justice in Temanded." This applies not only a transactions between meanle and means of meanle, but between movernments and nations as well. The recent retaliatory attract by the United pates on Litya is a case in point, like if or not. Thought all mentions from the Shite at the thought that at none time everyone will stand before the Judge of the Universe to receive their mintipul sentence. Lat admostled and that he "Temands Justice."

It of the cld term of two people, a man and a woman. There two people exercised freewill and turned assinct food by sincles. This was the cld term of two people exercised freewill and turned assinct food by sincles. This was the transfer of all time until eternity, food has "lemanded Justice." The currentsianly eached, not only fock this further defined, justice, but a provided the means for that demand. This cot is called "no inintion." This is another doctrine of the Printian March which we will look at in two parts. His wook we will look at the "Demand" for this act and next week the fulfillment of it.

The need for " remittation" crose because of the boliness of fod on one hand, and the sin of man on the other. The second met sinful man with His "lemand" ament usage of fod's "Iropitiation" where for met sinful man with His "lemand"

In this 9th chapter we matronize find how God save "is ""repitiation" to wix people the pacula of treel.

The writer of Mebrews begins by saying, "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary."

God had established Mis covenant with His people that Te would be their Hod if they would be Tis people. Lat covenant, the Cld Jovenant, had laws, or regulations concerning worship and this was carried out in a "worldle sanctuar which was the Mabernacle. That Mabernacle was nothing more than a portable sanctuary and the word meant "tent" or "Dwelling place." It was the place where God was present for the people.

The writer coes on to say, "Tor there was a tabernacle made; the first," 2a. We is raking reference to the "abernacle which the Israelites used for their 40 years of wandering in the wilderness as compared to the Temple erected in Jeruselem. To next gives the physical lawout of this "abernacle. To says:

" werein was the cardlestick, and the table, and the sheethered, which is

" werein was the confliction, and the table, and the shewbread; which is called the sanctuary." $\ensuremath{\mathcal{W}}$ 2.8

This was the first part of the Tabernacle which was called "The Toly Tlace." At the far end of this large room was the last part of the Tabernacle which was hidden by a veil and this is what the writer is saying in verse 3, (read), and this was called "The Poly (f Molies."

Then the writer details what was inside the Holy of Tclies, or "The Lost hely Flace." To begins by saving, "Thich had the colden censer," An.

low the relder censer was only in the lolu of Molfer when the lich Trient broads if is on the agrif lonement, once a pear. Tormally, it would have been outside in the sanctuary or the Moly Tlace. Lext, is "The ark of the coverent everlaid round about with mold," 46.

Having thus said this about 'he ark, he tells what is inside the ark. First, "herein was the molden not that had manna."

There were three special items in that amb and we need to look at the simificance of each.

This was fed's provision for the physical needs of the people. The people left the people wit and found themselves in an alterether different situation than they had even food. It hours they were slaves in anypt, then had been provided with food and deller. Tow, in this wilderness they had to fetch for themselves. To they did the human this and provided and complained, assistation of and fores. Tod heard their cries for believes they make a saintation of and fores. Tod heard their cries for believes they make they make to est. To 40 means of provided that food for them so they diship atterve. The sidn't for they are not entire his people to sett the not liventock, or expect variety. Tod werter his people to sett the not liventock, or expect variety. Tod werter his people to sett that all interests the notation had been had. They had to delive the sould be saithful.

ext the writer tells us was found, "laron's rod that lalled." Rod used this means to thore Target that is cited the loreoff and not them, after and largh boll come from it tribe of levit. The close saror to be lie high ariset no this made and japlous. a lorsh and his people house to updermine the outh ority of inron and loses as well. Torah got torother and leaders and confronted faron shout his authority. e rend in Dunbers 11, verse 3, (res) thit'. her followed judgement upon Forsh and all who followed him. he earth opened beneath then the next day ofter they had out incense in their centers, and they were destroyed. Them fod teld them through Moses to bring 13 rods before the Lord. The for each of the 12 tribes and to put the names of the tribe on each rod. 'nd the next day we read in Numbers 17; starting at verse f, (read through 10). Aaron's rod that builder was a symbol of God's provision for leaders' in for the peorle, an' a sign of rebllion a minst God's cheice. This has always been a problem and will always be a problem where you have any group of people who come together in the name of the lord. Lere are always those who know better than the leader or leaders God has chosen. In every confrestion there are people who think they know what should be done and in many instances they actively work behind the backs of the paxxer preacher, or the elders, or the descons and cause turnoil and strife. 'ut Cod puts down those unrisings in many different ways just as "e did with worsh and those who opposed arer and Moses.

The third piece of evidence in the observable was, "The tables of the coverant." This of course was the "en Compandments written by the finner of God, and delivered to loves on It. Sinai. God had set up the code by which they were to live and when they did this they above the worl' they were Pis pocple and nothing could defect them. Indeventoday, we wouldn't need all of the laws on the books if the Ter Commandments were followed by all people. In their is the perfect code of ethic both tower' Tod and man.

Then the writer tells us, ".nd over it the cherubins of clory shadowing the mercy seat; of which we cannot now speak particularly."

The author says he doesn't went to duell on this subject, so he is just mentioning the ark and what it contained. Then he speaks of the mercy seat, We is utimathed freek word, "UTLLATIECT" (" Las ter eor), which means to "show mercy" and "to armease," and as we learned when we talked about the atomement, "To cover." You Rippur we said meant to "cover over sins of the priects and people." In this is what the writer of Tebrews was pointing out in verses 7 through 10. The Day of Atonement was to "cover" all ain and ains. It was done to "Ampease" the wrath of God. "Justice" was "because of sin. But the author also noints out a truth that became evident as we read it verse 6, " bich was a figure for the time then present, in which were offered both gifts and paccifices, that could not make him that did the ervice perfect, as extrining to the correlence."

the laboration the type or example of what God would ultimately do for manufad because his bodice of demands it. Tet, it did not locar the conscience of the people. They still carried the suil' of sinc most with them year often to in flor to r.

(Illustration of manageth amilton accordinge and Inmempel evenue lent.)

must passe to the Internal evenue on others at time, "I a rit sleep;
in accordinge is bethemism me. inclosed find about for IO. If I still
c.n't along, I'll send mon the lalance."

and institution of the solver of Tehrama was on time at. If is more like a forcer limit of large.

(Tilusto tier of imm for let it in the bave been a very cancitive individual into the real into the bave been a very cancitive individual to small be a figure men. The line mother into an evil influence men bit. I also refer there we saw who don' to arre known and in whether was one.

In which was one.

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In one who is sensitive to what life is all about knows that there is right and there is grows. For the wrong, "Justice Is Demanded." "now the old Test ament and our "crimture this morning we have seen that God provided a solution but her use of tran's legic to be his own self, it didn't work and only succeeded in producing a conscience that held guilt. But God provided yet another solution that cleared everything away including the suilty conscience and We did that through Jesus Christ.

St. Paul's United Church of Christ The beautiful flowers on the altar have been placed by Butler, Pennsylvania Mrs. Ann Williams in memory of husband Woody. Mr. & Mrs. howdy Bolam will greet the congregation at the door this morning. Rev. Ralph Link, Pastor Mr. Dale Rice, Minister of Music Acolytes: June 1, 1986 ushers for today are: Marty Henry, Frank Crawford, John Snow and Dan Bosko. Mursery will be provided today Mary Lou Davis and Marilyn Snyder will be visiting the hospital this week.

Attendance last Sunday was 88 with 13 visitors.

Hospitalized: Paul Forcht and Mrs. Beryl Cook in BMH.

We are looking for volunteers for Liturgists for August Chiming of the Hour Announcements Congregational Greating Prayer Requests when the Pastor is on vacation. If you would like to serve, please let the office know. The worship services Hymn No. 363 "To God Be the Glory" in August are at 11:00 a.m.

Altar flowers are needed for warious Sundays in July
through December. You can sign up in the Narthex. *Ascription *Exhortation *Confession (In Unison) We offer unto thee our Father, through December. You can sign up in the Narthex. It's a great opportunity to remember loved ones.

MONDAY - Benevolence Committee meeting at 7:00 P.M.

PIUESDAY - VBS meeting with all teachers and helpers. This is the final meeting before VBS. If you do not have your material please come to the meeting and pick it up. Mrs. Cleekand will also be with us. Meeting is 7:00 P.M.

WEDDNSDAY - Council meeting at 7:00 P.M.

THURSDAY - Liturgy class in the Sanctuary at 7:00 P.M. praise for the gift of thy Spirit. We ask for thy Spirit at the times when we are filled with doubt; when we are filled with hatred; when we are devoid of patience; when we show forth selfishness. In all circumstances which are contrary to thy w.ll. s nd thy Spirit to help, to heal, and may we know thy forgiveness, through Christ. Amen. *Kyrie *Assurance of Pardon JUNE 8 & 15th will be pre-registration days. This will be during Sunday School and after church in the Library. Take a moment and sign up the little and big ones now! *Praise: Pastor - Blessed be the Lord God People - And blessed be His glorious name forever. *Gloria Patri - page 142 PICNIC IN THE PARK is coming up. It is scheduled for June 22nd at the big shelter in Memorial Park. *Gloria Patri - page 142 Hymm No. 439 "Sweet Hour of Prayer" Call to Prayer: Pastor - The Lord be with You People - And with Thy Spirit Pastor - Let us Pray! Details in the Newsletter. SONGRATULATIONS to the class of '86! Those from our congregation that are graduating from high school this year are: Michele Henry, Renee Brown, and David Vinroe. Best Wishes in your future! Prayer Offering Offertory - "Meditation" *Oxology - page 382
Scripture: Hebrews 9: 11-15
Sermon: "Justice Satisfied"
*Closing Hymn No. 268 "Jesus, Thy Blood and Righteousness" *Benediction Acin it to come the lite the is *Closing Chimes *Postlude "With Pomp and Ceremony" 1.0 1. Matt. 1. 1.210 -11.11 *Congregation Standing

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Scrip: Hebrews 9:11-15: Serm: "Austice Catisfied"
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AND SELECTED AS LESS SERVICES NAME FRANCIS AS LESS SERVICES APPLIED TO PER MODER FARTS BE FILLED ITTO MICHOLOGY.

ANEW AND AMEN. PEALW 72:18-19
    Offering/Prayer
*Doxology
Pastoral Prayer
     Cominture: Webrews 9:11-15
       Termon: "Justice Satisfied"
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.cripture: Febrews 9:11-15

I'm cure that we have always believed that right is right and wrong is wrong. But that is not always the case as was proved in court in California in case tried before Judge Yarkovich.

(Illustration of this trial)
Luther 'right and Termann 'energ appeared before Temenal Judge Leon R.
Yankwich, each claiming ownership of a patent. The judge at emoted to moderate the dispute declaring, "Tell, one of you must be wrong."
"That's right," declared Jones, "I'm Rongs, and I'm right."
Then Tright interrupted: "He's wrong, your bonor, I'm right and long is wrong."
Lut largely on the strength of a letter right wrote Rongs, sudge Tankwich at largely on the strength of pear is this case Tight is wrong and Rongs is right, and I so enter judgement."

'll of this moss to prove that you can't be might even if your name is right. But there is one case that has forever been determined right and in that case. Justice has been latisfied. There as no further need for appeals and new trials because before this Judge, Right will never be wrong, nor will 'rong even be might. The Judge of the universe, ilminity for how so decreed and there isn't an earthly court which can overrule "is divine decisions, Friefly last week, we shared the inredients to be found in the earthly Tabermacle as a reminder of what God had done for Wis people in the First Dovenart, had drawn the conclusion that although lod had provided for man the onportunity to have for iveress it didn't to no completely. ith the Pay of "torement, the high priest offered a racrifice for his sinc and his family and then offered a corrifice for the meanle. This ritual was to grant the for riveness of dins and was done once each year. Ut following that special service and day, there was always that haunting, questioning concerning that for iveness. The question always arose, "ing T corriver" he my sing taken ow pt. Im I formiven completely! We have the next year rolled around and the same ritual was performed and the date cuentioning arose. Term your this took of on and the entire of Webneus tells us in the Oth verse of this 'the charter, " high and a figure for the time ther present, is which were offered both wifts and confider, that could no rate limits did the service perfect, as permission to the conceinne."

There was always what name in a conscience of unformiven dim and since we then for brought along the perfect colution to the sin who lem is the perfect person of January write. It is through the that man could not only know complete foreiveness, but have a clear connaisance as well.

Le it is that the emiter of electric insite tell us in our chintupe, What thrist being a breater and note of these tabernache, not made with hands, the is to or, not of the building."

Jesus in the beavenly ligh Triesh and but a presser constraint is which to minister. The old datarrects was fortuned by Tod and but to oftion by mer. that Isternacle herve its ourness there and them. Int followings to hall people a more perfect Tabernacle in which they could dwell with Time Take sharmacle required no human hands to make and that now senctuary is in heaven. God mude it and it is there that for yents Wis mearle to find the fulfillment of that come Covenant given times to Enrich. ike the earthly Birh riest Jesus came to share the rood things of fod. The priests went into the "olf lace by themselves on behalf of the meonle; the Wich riest went into the Fost fold lace by himself on behalf of the people. But Jesus came and a has toten all people directly into the lost oly lace with "imself to "tard before "mighty Cod. The weil was rent in twain as the exact moment of Wir death, revealing for the first time what was behind that thick curtain. The canctuary has been opened and revealed for all manhind to see and be a part of. Jesus O'rict ministers in them new sanctuary, the new "sternacle not made with human hands, which is beaven. Ind if we are believers, we are already a mart of that love and only lack the de thito this life to be present in that Mabernacle with Mim.

then the writer of Febrews shares with us the comparison between the sacrifices of the fld Covenant and the sacrifice of Jesus Firstelf in verses 12-14.

(read these verses and explain). The blood was brought before the Ark of the Covenant and apprintled on the Fercy Test. Initials of that ink were the sacred things of the covenant. Tirst there was the manns in a jar. Jesus can be compared to this in the sense that a said of Firstelf, "I om the tread of life." To matter how much of this manns the poorle ate, they also not bungry again. But Jesus said that anyone who ate His flesh would never hunder arein. It is through the partaking of Thrist's flesh that we are finally spiritually satisfied. Our hunder is over and we are filled through and by Him.

Laron's mod that budded was asymbol of his authority as Tirk Triest. It was a role that was given to only one man from all of the poon's of Taxael. The rod carried in the irk was sumbolic of what Rod would be for Tis people at a later time. Indicate acceptant Jesus is the irk riest who stood between Rod and man and offered the only sacrifce sufficient of tell manifold. Jesus said, "Ind I, if I be lifted un will draw all men to Myself." Te did this through "is death on the cross.

The third item in the int was the tablets of stone or which for wrote the ien Gormanizents. The sent the swbut is us was the only ne who could completely fulfill that law. To said, ##whavevnetweenextexxkedishrthexlax "Third not that I am so a to featroy the law, or the amorbets; I am not come to estroy, but to fulfill."

To the comparison is made between the blood of bulls and costs, to the blood of course whist. The blood of animals course not numbers complete and full purson for sine, there only a termon any formiveness. In the form the the one and only macrifice and ediffation through the power of Tod's Toly pirit. This cost time sacrifice, never to be remeabled cosin, gives formediviness for all time to my original the claim it.

(Tilumention of eventelist of non-manusation to know that must be dose)
There is an old story of an eventelist who tent from new to controlling meeting. In this one four the last astrice had seen held and he was busy tiling lown the land sent. I your on a new of up to him and acked, "In the circumstant of the served." "It is too lare, I'm serve." "The no," the your manush seel, "You mean it is conbt? I save the options of over!" "Io, I mean it is no late had used it's already hear dose. I won't have necessary for your relation his loop toget."

The even clist then were 'le to lead that must o colvetion through Christ.

Individual the very many people view and state on the control finist. For make a committee of where we have a committee of where we have a committee of which we have a committee of which we have a committee of the control of the co

believe on the name of the "on of "od; that we may know that we have eternal life, and that we may believe on he name of the "on of God."

You should underline the word "Inow." You should memorize that verse and when you feel yourself alimning back to works right-councide, believing that you just have to do something to win God! Saver, repeat it to yourself. It says that you have eternal life because you believe on the Ford Jerus Phrist. Indit is his blood and **** bis blood alone that gives us evernal life. God's Justice is satisfied through the death of Jesus Carist.

Vio proper ups: "Tal lord, thank You for ou boy. You know how much I love him. In means the world to me. Nork you for diving him to us. By Le always serve You. On we thank You for this night to cloop. Te near us all no non temporary by rook day. In resual pame, men.

e turned for all his of and hy and lim timbly amound the neck. To had the eyes closed while maked, whisperium in his car, "hadden, do you love me even when it badd"

even them is as a line of love trous."

To be of interest, "To be a love trous."

To be the the little to said the most profount statements in father could even wish to harm. It's not new, or novel. The little to the couply of the heat day in the

Fach of unlimberation before find at a climber declering about this for mivenes. The introduction of the interpretation of the interpretat I'm hed!" ind the income comes had', "'es, I alward love ou. call which fil for you throw k II or Feaus."

nd as we of und in one and min the forms from our one, we can only notify, "Tourne 'be 'not belien in the world."

Lis custice had been obtidied, but it cost the very lifeblood of is on to do it. That is positiation, the composement or covering demonded for our fir. That is love comple oly and full, miven in blood.

St. Paul's United Church of Christ Butler, Pennsylvania Rev. Ralph Link, Fastor June 8, Mr. Dale Rice, Minister of Music June 8, 1986 Chiming of the Hour Announcements Congregational Greeting Prayer Requests
*Hymn No. 528 "God of Grace and God of Glorv" *Ascription *Exhortation "Confession (In Unison) Our Father, we seek your help.
We are powerless without you. We thank you for home
and family, but we know that even in this realm we and itamily, but we know that even in this realm we are not quite what we should be. We are cross at times and we treat others of our families badly. We know that we should be loving, but too often we are hateful. Our list could go on and on, but you know what we are and what we have done. So we earnestly pray that you will forgive us, for we ask it in Jesus' name. Amen. *Kvrie *Assurance of Pardon Call to Prayer: Pastor - The Lord be with You People - And with Thy Spirit Pastor - Let us Pray! Prayer Offering Offertory *Doxology - page 382
Scripture: II Corinthians 5: 11-21
Sermon: "Nothing Lost, Everything Gained"
*Closing Hymn No. 547 "Revive Us Again" *Benediction *Closing Chimes *Postlude *Congregation Standing

The beautiful flowers on the altar have been placed by Mrs. Emogene Massey in memory of her father.
Mr. & Mrs. Bill Pflugh will greet the congregation at
the door this morning.
Ushers for this mornings service are: Jean Pflugh, Dutch Bowser, Jane Puharic, Linda Sheppeck. Herb Shearer and Don Kingsley will be visiting the hospital this week. Attendance last Sunday services were: 124 with 10 visitors.

>Hospitalized: Mrs. Beryl Cook in BMH

MONDAY - 7:00 Constitution and By-Laws Committee

meeting
- Lay, Life and Work Committee meets at 7:00
WEDNESDAY - Budget and Finance Committee meeting 7:00

VBS - VBS will be here in a few weeks. I hope everyone is ready. I know I am. Lets not forget to bring the refreshment ingredients that you promised. We do need lots of cookies for the Friday program and if you have a few minutes today please let Helen

Riemer know. Lets all try to make our VBS a big SUCCESS! ! ! ! ! * Marge Smiley*
>PICNIC IN THE PARK is coming up. Please mark your calendar and join us for a day of worship, fun, and fellowship. Service is at 11:00 a.m.

Congratulations to Lori Penrod on her graduation from high school this year.

>VBS PRE-REGISTRATION will be held today during the Sunday School classes and following the church services today at the card table in the Sanctuary.

>ROOF PROJECT TO BEGIN on Monday. They will be doing some set up work for a few days. However, there is a possibility that the church services must be held in Rohoboth Hall.

Prelude

Creetings/ v./noruncements/Fraver Tenuart*

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Community Bible Church - Japanore, Pa. - Certember 12, 1002

Comipt: 2 Nor 5:11-21 - "Nothing lost, Pyrything Gained"
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Louisa Tarkington wrote:

I wish there was some conduction minds Salled the and of Teginnian

Train, There all our mistakes and all our heartaches

ind all our poorgaelfish arief
Could be dropped like a shabby old of

it the door ini never put on acain.

That would you li's to do ever assis? Ind if you had the charge, would you really so it differently? Tost people would like to do accept in over assis, or have the opportunity of startism over. Tut ever with new found intentions, the path of least resistance would a sin replace the provise of a new consistant. But there is a way to start over assis and the lible tells us of this. Here is the provise that all things can become new, that a new life can be established and that new life can be built upon year after year, day it day. The name for the beiginnian ax of this new life is "Reseneration The Greek word for Temperation is """ I TITLE IN" which is actually two words consided. """ There are only two places in the Tow Testament where the actual word is found supprisintly. The is found is inthe Park 19:01 Jerus uses it in reference to "is second coming in judgment. But uses it in his letter to Titus chapter 3:5. Taul writes, "Tot by works of right-coursess which we have done, but according to the marcy Te saved us, by the washing of reneration, and renewing of the Toly Thirit."

(Illustration fearmed itefield and presching "Te must be lowed as in")

fearmed indicial was a noted added preschen of the lite century. Te came to the Thited actes on quite a few occasions and presched throughout lever land and Tirrivia. There was a drinking club what had an ite voiter a low who was differ a minician meanle. The land the terminal testing the land of fell with the man manufacted and the covertood up and immortantian Third testing the field or id: "I sheak the another Third testing the not; everys you rement you will all he dammer."

Test food regroup broke up the club on it research again. This was the

were the disclusing which come is a linear with the comment to his a wile away. Which one house there has be not sold that a comment of a wile away. Which one house the normal of the comment of the com

will was the office line in the commune to the lection of the morning. He said to the Cominthians in verse II, "Knowing therefore the terms for of the load, we become one."

is a let word of any openied "min because he capted men to be reposed from the wrath of Tor.

" ut we are a four ifort to folk in I thunt also are mainest in four consciences."

and in the other ipostles were known in icd for white then speeched one were becoming over to the meanle then preached on there uses it a meson within accordance of them who distrib know clearly ad precisely what they were preached about they distribute one of about themselves and which great preaches they were. They distribute one me are one that we some was such that they couldn't preach anythin teles. But writes in worse 10, "Nor the love of trist constraineth us."

Let Jesus had done on the cross was so real and so meerful to Jaul that he save has that love "seized him," or "masped him," so that he couldn't do anything else. Invain Juther alonging before the tribunal the love had erranged was asked to take back what he had said of love, to recent. The anamored, "I can do no else, so belong look and mainted his heart and soul so strongly that he could do nothing else than preach "list. Tike 'aul, Juther was constrained by that love of "wrist and so should any preacher worth his solt. Indicational any larger as well.

Then soul states the true rurpose for the death of Jerus and says: "Tecause the thus judge, that if one died for all, then were all dead: and that We died for all, that they which live should not henceforth live unto themeselves, but unto Dim which died for them and arose aroin." 145-15.

Jesus died for all mankind. Tefore Te died all men were dead in sin, but He died and rose aroin so that those who came to him and had the New Tirth, when known were able to live the sairitual life. That is what and in sayin here is this the lath and lith verses. Ind because of this "emeneration" faul writes, "Terefore if any man he in Thrist, he is a new creature: old things are named away, all things are become new."

The is toting seferal elements that take make in a person who his experienced the lew light, or lemeneration.

First, there is the first had is a new one ture. Only is attitudent for anyone who comes to Theist in that moment of surperfer, there is that

thrill of Province that for all sternith you belong to in and your life has been channed through Tis formiveness of you.

("The training of woman and "T'm no lorn amoin" an her min'ake concerning his poor week I was talking to a women who is local to agree a churcher and he hear visited by one of the ministern of one of those churches. In tell low he had described to her what loter "horr amin" means. The i'ms to converse was that it is comething like to it.

ind you see, this is the empowers belief that is often toucht. In was she did the fells, or so derious lights flocked he mistaked, believed she can not own arein." At mot everyone who comes to brist has a connectively expendence. Tent times if in the everyones that for the first time in life these is colm, a peace which connot be described. This is what Taul is somich that their "a tent one ture."

Then out of the marker that for the "born arain" person, "Cld times are named over." he person who has trusted funish comes to the swareness that he down't enjoy all of the old this a. There is the desire to nive up the old hount; and the old ways. Things that once were worldly and a preshed to him no longer to. The old life suddenly isn't as also rous as it once was.

(Illustration of ruck friver and channe Jesus made is his life)

' tereter-trailer truck friver was asked where to atte specifically what
channe was wrought in his life through Jesus Christ.

'fter thinking for a moment he said, "Tell, when I find someone tailunting
my truck, I no lorder drive or the shoulder of the road to kick grevel on
him."

Jesus makes us want to put sway the old worldly life and live the nexxities way Te has tought.

The strange thing about this statement that is found by anyone experiencing "Resenceation" or the New Pirth is that a lot of things that were looked at with disdain, suddenly are appealing. I person is this situation takes a new look at the church and it no longer appears to be a big hore. To looks at the reading of God's ford in a new light. It's no longer as accient book which cannot be understood, but instead, a book with the meaning of life. Ind where once that person may have once fainted away at the thought of manks mentioning God or Jesus Christ in a conversation now finds himself talking freely of things spiritual. It is simply a case of "Nothin Lost, verything lained."

Taul uses a word in another portion of this letter to the Corinthians which perhaps sums this up more completely. In 2nd Jorinthians 2:14 we read, "Tow thanks be unto fod, which always causeth us to triumph in Christ, and maketh manifest the rayour of Fis knowledge by us in every place."

The word is "TRIUMPH." In Greek it is "THREE-AM-BY-00-0 and it means, "to conquer, to give victory."

The word has its origin in a hymn summ to the Greek and Tacclus and was handed down to the Tatin where its usace had to do with consumering Tomans and their victory parade. Then the owns senerals returned from their successful campains they held a parade into town. Tehind the constals were marched and paraded the operats of the victory march. West spices and incense was a part of this procession to Fring forth a sweet above. To the word "Tringh" came to mean a public display of victory. To the word say, here and in all of his writings is that the Gross, the section place of Jefeat, has become the instrument of ultimate triumph for all who know Jenus Grist as Tord. This is what " commenction" is all about. "Therefore if an man he in Thrist, he is a new consture: all about. "Therefore if an man he in Thrist, he is a new consture: all about. "Therefore if an man he in Thrist, he is a new consture: all about. "Therefore if an man he in Thrist, he is a new consture: all about."

St. Paul's United Church of Christ Butler, Pennsylvania
Rev. Ralph Link, Pastor June 15, 1986
Mr. Dale Rice, Minister of Music ++++++++++++++++ ORDER OF WORSHIP 11:00 A.M. Prelude Chiming of the Hour

Announcements Congregational Greeting

Prayer Requests
*Hymn No. 411 "Am I a Soldier of the Cross?"

*Ascription

*Exhortation

*Confession (In Unison) O God, who hast brought us onfession (In Unison) O God, who hast brought us into this fellowship with one another through Thy Son Jesus Christ: let us be one in throught and mind and spirit. Help us to strive not to be individuals but to be a group of fellow believers. Forgive us in our weakness of turning from thee. Give us strength as we need it in our times of turmoil and frustration. Help us to live in the world, but not to be completely wrapped up in all of it. Make our wills obedient to thine, for we ask it all in Jesus' name. Amen. Jesus' name. Amen.

*Kyrie

*Assurance of Pardon

*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name
forever.

*Gloria Patri - page 142

Hymn No. 416 "Pass Me Not, O Gentle Savior"

Call to Prayer: Pastor - The Lord be with You

People - And with Thy Spirit

Pastor - Let us Pray!

Prayer Offering Offertory

*Doxology - page 382

Scripture: Ephesians 2: 1-10 Sermon: "Transferred Ownership"

*Closing Hymn No. 263 "There Is a Fountain Filled with Blood"

*Benediction *Closing Chimes

*Postlu

The beautiful flowers on the altar have been placed by Tracey Smiley in memory of her dad William, and Uncle Henry Schildroth.

Mrs. Betty Tressler will greet the congregation at the door this morning.

Ushers for today are Rob Vinroe, Kevin Snyder, Bob Dellen, and Randy Dellen.

Bill Pflugh and Howard Jaillet will be visiting the hospital this week. Attendance for last Sundays services was 123 with 10

visitors. >Hospitalized: Mrs. Beryl Cook

Arus Kins

FRIDAY - BFBC in Rehoboth Hall

CHURCH SERVICE AND PICNIC IN THE PARK will be held next NCHURCH SERVICE AND PLONIC IN THE PARK will be held next Sunday. Service will be at 11:00 a.m. followed by an afternoon of games, fun and fellowship. Bring a big tureen, table service and a friend. We have organized games for all ages. Meat, dessert and beverage will be provided. Flan to come and have a good time! CONGRATULATIONS goes out to Rick Virroe for his recent graduation from Slippery Rock University.

VACATION BIBLE SCHOOL begins on June 23 through June 27.
Opening begins at 6:30 in Rehoboth Hall. Things are looking good and we hope to have a dig success. For those who have offered to make cookies, renember to have them in here for Friday evening.

Secription
Call to Worship:
No Man Is Justified by The Law In The Sight of God,
It is Evident: For the Just shall Live by Faith.
And the Law is not of faith: But The Man That Dotth
Them Shall Live in Them.
CHRIST HATH RELEASED US FROM THE CURSE OF THE LAW,
BEING MADE A CURSE FOR US: FOR JIS TO ARITTEN,
CURSED IS EVERNE THAT HANGETE IN A TREE:
THAT THE BLEGGING OF ABRAMAM MIGHT COME ON THE
GENTILES THROUGH JESUS CHRIST: THAT ME MIGHT RECEIVE
THE FROMISE OF THE STIRIT THEOLOGY FAITH, GALATIANS 5:11-1

"Mymn
Offering/Prayer
Doxology
Pastoral Frayer
Hymn
Scripture: Fphesisans 2:1-10
Sermon: "Transferred Cwnership" - St. Paul's 6/15/86

"Hymn
Rendiction
"Postlude

"And T
UN.P.LED - PE.

Community Bible Church - Sagamore, Pa. - June 27, 1993

COLD. Spb 2:1-10; Serm: "Transferred Cwmership"

(ILMS SIR BINGTON CHURCHELL, LADY ASTOR ETC; CHURCHILL RESCUED)

TO EARME REDEMPITM

MOTINEACT OF FAY SUMTH COFF: BUY SUMTH BAK M/PRICE: 2 RESCUE:

2 SET FREE

VS 1=P TAIK BOUT & TO TH/GENTILS WHO HAV CUM OUT WORL INP CHURCH

VSE 2-3-MAKE CP TWEEN AMER LIVS & LIF NOW LIV

BAFFRON CUME 2 XP HE IS CHILD OF BEVIL & JS CALL HIM TH/PRINC

OF THIG WORL. ANYONE LIV WORDLIY LIF CAUT UP IN SIN/TRESPASS!

(ILMS MEPOSPEKS AWAIT FXEGUTIN IS PA JUMF 86)

THIS HAT P TALF ROUT AN 2 OHIDEN OF DEVIL

VOC 4-0-THIG IN NOTCHEL WAT G DIT WONN

HE TUM ANY CHOIC ALC ACT DECTH OIN G PRISES 28 HIS CHILL

AND WIS THE LIMPORT OF JS XP IS "REDEEMBED"

AN EXCRANG BIN MADE, A FRICE BIN FD & INVOLV LIFBLUD JS XP

VS 8-F SAIG STRICTLY BY G'S GRAC, HIS SECIL LIFT

JA Y I CAR CHLY B CALL HILLO OF BUYE SISTED SAIV JERU JERU JS

VAS A-T REDEMP IS-SIT RELAG FER IN FP/BONIAG, FUSIVAMEN SIN /DET

ILUS LAT IN HIGHT FI CIT IT HOT CH WORNERS CANN FROM IT

ILY I CAR CHLY B CALL HILLO OF BUYE SISTED WALV JERU JS CAM AS

PRELUD 2-WIT MUD LO FEW D YS AHED, UNLOSD HIM & SET HIM FREE

INTER FR/GRAVIP/GRAVCLOTES, FREE/TR/SIN

(ILUS ENGRELSIT & SING - I'VE BIN REDEEMBED)

THAT IS TH/PT

JD OVER 1900YRS AGO & MOS MANN DUZNT KNO IT OR ACKNOWLEIG IT

MAN BIN SET TREE BUT Y/A PP CE

(EXAMPL TRADING STAMPS SEN YRE AGO)

INSTED B BIN SCATAN BY/G OF THIS WOPL, HAV CHANG B BIND 2 ALMITY

(ILUS SEQUEL MENSTON CHURCHILL & DR. FLEKING)

AS DRAWNIC AS STORY IS, IT PRIES IN OF SWAI JF XF DIT 4US.

BUT TOO MANY RUPSET ONE COMPS NERY

OF BUYE SHIP REPENS SHOWS

FOR TRU BLIEVE IT IS LIF OF TRANSFORM EVP THE PLAC

OF PILO SPHECHAS A HOME, BUT AFTO CLOSING FREVIUS OWNE MCY BAKIN

U WUD B ANNEY R UPSET ONE COMPS NERY

THAN THE NO CHURC IN LIFETTY, STIL DO WOPLDLY THINGS & NO APEAR

FOR TRU BLIEVE IT IS LIF OF TRANFERPD CHURCHILLY OF THE SET OF THE PLACE OF THE PLAC

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orinture: Typesians 2:1-10

(Illustrations of limator Purchill)

in incton Purchill was a man of quick wit. Uning his lifetime be

end law ator who serve in the Pouse of Torroos, become mont enomies.

tone time saw ator veneral to Tr. Thurchill, "ir, if you were my

to which I ould serve to reisened ter."

to which Ir. Thurchill replied, "Patere, if you were my whie, I would

min' it."

a mother occasion Thir ator not on the come elevator as in Pinator,

mi discovered in about order than the come elevator in the first occurs

to the lift occupie of this is the color of the come of the come of the color of the color.

The tocord Third section, "of the pour we wilk." The book of the colors of the color of the color of the color of the colors.

The colors of the colors of the color, "of the color of the colors of the colors of the colors of the colors of the colors."

ien intor immedial was a how his family tool in the line was of the furily to the course of the furily to the course of the house here to drown. The non-of-course with a courte jumped in and se one in immediate how. The line of the courte start to the courte jumped had not the land, and the courte for a result to the courte for a result in the courte for a result in the courte form. The courte for the courte for the courte for the courte for the family that he courte for the courte for rown was income the courte for the courte for court was income the courte for the courte for courte for courte for courte for education of the courte for one or courte for courte for education of the courte for one of the courte for th

Laul is talking shout and so fentiles who have come our of the world into the church. Ind then he nakes a comparison between their former lives and

the life they now have by stating, "Therein in time past we walked according to the course of this world, seconding to the prince of the power of the sir, the spirit that now worketh in the children of disobedience. Inough whom also we had our conversation in times past in the lustsof our fresh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." vas 2-3.

In these two verses Maul is station that before a person comes to Christ he is a child of the devil. Jesus called Totan the "Trince of this world," in John 12:31. Te is saving that shope living the wooldhy life is count up in the and trespasses.

(Illustration of 79 year old man killing daughter, mrandchildren)
lest under a 79 year old man killed his daighter, and his grandchildren
and himself because he mistakerly thought last "under year Tather's My and
everyone forgot him.

Low society will blame this on old one, or conflict, or confusion, or some other and thin. In the truth of the matter is that the men was caucht in grim of air. By was lather's are sell fired important to him. Tecause he was a telfish old man who nearly to set to off in for nothing. The times

the world or object owed him something because to use a "fation." We have the only one. It sees this in all wreap of life. Inther the opposite of left the only one. It may make the original fations the activity of retain the left of the control of the lottery, there are said that is " . " left in the control of the cont

e lovel us, over them so were he i cind, her intohered to the color with the modern of the color with the mide as a seven of the color with the them to the color with the tense in the color of the col

ere in - whatell is what for lift for marking. He took and many who would accept Jesus This teach to the who takes away the sin of the world, that here or who is one to in the leadinger, and look has prised that person up to be Tidelid. It is believer, the acceptor of a well rist as long and whom is Dedeemed. Here has been an exchange made; a price has been prid; and it all involved the miving of the lifeblood of ceaus Thrist. But adds that this is strictly by God's Brace, or lie special mift. If or hyperselves it is the nift of Tod." ye have

In why is this important? " of of works that and ment should boast." we quality one can see "look at me, look what Tive fone, Tive done this in the church and I've done that out in the world, Tive earned my solvation from Sod."

It doesn't work that may, thank Sod. You and I can only be called the "child not of Sod," because of Sod's mift of salvation through lesus "brist. That's what Description is all about. The complete idea behind before in the releasing of a person from bondage; from enslavement to aim and death.

In interesting incident of this concerns the resurrection of lazarus by Jesus. In the 11th chapter of John we need all of the lettic leading up to the dramatic moment when Jesus finally stands in front of that tomb. And we read in the Mar' verse, "We cried with a loud voice, "exerus, core forth." And in that expectant bush of all who are assembled, Jesseus well's out of that tomb. There must have been complete silence, perhaps even fear, because here was a dead man walking and that just isn't too common. In that silence

we read, "'nd he that was deed came forth, hound hand an foot with maveclothes: and his foot was hourd with a namkih." was ""a.

Lazarus was still all mound up in the cloths they wromed the body in at burial. Tose move wrampings held him bound so that he was unable to walk or move completely. It is then that leads orders, "Toose him, and let him so." vs 44b.

The mimificance here is the word "loose." It means "unbinding," or "setting free." Lazarus had died, hourd not only in his naveclothes, but hourd in sir, and bound by death. Jesus came and as a prelude to what e would do in a few about days of the cross, unloosed him and set him free. Jesus freed legitud not only of his preventables, but freed his of his dime and know it have no life towin. The curb Tazarus would be an another time, no more did forth hold its penalty and other.

(Intermediate of everteliar indian, "Two est Telegrad.")

In exampliate of the intermediate of intermediate of

of which is the reint. The undirection of the form life of the control of the con

(Illustration of r. Heming)

Forthy for in instan functial attended the Teheran confirence with

Forevert and Falin, he contracted preumonia. The line of a florid ord
cred that the best lector be found to cave in finator's life. It is

Lemin was frought to Durchill who was the discovere of Tenicillin, then

being now wonder from. It is received, in instance—

covere completely. Fat it is the treatment, in instance—

covere completely. Fat it is from the pool. Thurchill daid

to Tr. elmin, "larely owed his life twice to the came rescuer."

is impossible to the automorphism, the feet that is it makes in commonison to what decreasition has ever taken alace. To can compare it to murchasita a house, where e for instance, you hought a house and after the clear of the house but before you could move in, the provious owner chan as his mind and moved beat in. Tou would be approved unset over that owners merve. But this is exactly that many believes to a second of a sist of letter tion, they because delieves through thrist. But then there is no show a fitting at many entire the many entire is no shown a fitting of eight of the owners would be in the fitting and there is no appearance of eight of now persons they have a for the number of the arm persons they have a many fitting to the life from the contract of the fitting of the contract of the fitting of the fitti

"CHURCH IN THE PARK June 22, 1986

St. Paul's United Church of Christ Butler, Fennsylvania Rev. Ralph Link, Pastor Mr. Dale Rice, Minister of Music

Prélude *Ascr_ption

"Ascr.piion
"Hymn No. 36% "To God be The Glory"
To God be the glory - great things He hath done!
So loved He the world that He gave us his Son,
who yielded His life an attrement for sin,
And opened the lifegate that all may go in.

O perfect redemption, the purchase of blood, To every believer the promise of God; Ine vilest offender who truly believes, That moment from Jesus, a pardon receives.

Great things He hath taught us, great thing He hath done,

And great our rejowcing through Jesus the Son; But purer, and higher, and greater will te Our wonder, our transport, when Jesus we see. Tho: us:

Fraise the Lord, praise the Lord, Let the earth hear his voice! Fraise the Lord, praise the Lord, Let the people rejoice!
O come to the Father through Jesus the Son,

And give Him the glory, great things he hath done.

*Call to Worship: Pastor - Praise ye the Lord! Praise 0
ye servants of the Lord, praise
the name of the Lord!

People - Blessed be the Name of the
Lord from this time forth and for

evermore.
All - From the rising of the sum unto the going down of the same, the Lord's name is to be praised.

Annuancements, Joy, and Prayer Requests Now No. 98 'Great is Thy Faithfulness'

breat is Thy faithfulness, J God my Father, There is no shadow of turning with thee; Thou changest not, Thy compassions, they fail not: As Thou hast been Thou forever wilt be.

Summer and winter, and springtime and Larvest, Sun, moon, and stars in their courses above, Join with all nature in manifold witness To Thy great faithfulness, percy and love.

Pardon for sin and a peach that endureth, Thine own dear presence to oneer and to guide, Strength for today and oright hope for temporrow Blessing all mine, with ten thousand peside!

Chorus

Great is Thy faithfulness, Great is Thy faithfulness, Morning by morning new mercies 1 see: All I have needed Thy hand rath provided-Great is Thy faithfulness, Lord unto me!

Morning Prayers Offering Doxclesv

.cripture: Mark 6: 30-31 Sermon: "Come Apart" Sermon: Frayer

#rayer
*Fymn No. 92 "The Solid Rock"
My 'upe is built on nothing less Than Jesus' blood and righted sness:
I dare not trust the sweetest frame, But wholly lean on Jesus' name.

When darkness veils His lovely face, rest on His unchanging grace; In every high and stormy gale, My anchor holds within the veil.

His oath, His covenant, His blood, Support me in the whelming flood; When all ar und my soul gives way, He then is all my hope and stay.

When Fe shall come with trumpet sound, O ray I then in him be found; Dreased in his right-custoss alone, Faultless to stand lefore the turone.

Chorus printed on the back.

RECENT OF THE COURT OF THE COUR

cripture: ar' 1:30-31

decur hal empowered in disciples to heal the mick, east out demons and to preach. Then he rest them out two by two to perform those minimizes. 1. more with immediate success because to be remitted them to use these riraculous novems for it long. over to relate their success to leaus the confronted Tim with what had transmired and lark records this by riting, "indithe spootles rathered thereelves torother unto Jenus, and told fir all things, both of what they had come, and what they had trumbt." Her related how sickness and disease was minopulously bealed; how lemen. were oured; the lame walked; the blind received their simbt; the deef heard: and farons were east out. Them related the magaza them but river to the neorla that then had been with the anomined Manniah for three weens, wellied and corbine with Wim. For Jerus this was Wis third four of Calilee and im those three there were used jar-backe with events which would have drainof the econy of any human being. 'c master where & went recold of money for Ti. attention. If someone wasn't seed in a healing for himself, then it was count for a relative or a friend. If someone wasn't asking Him to explais the losaic Law correctly, another person was asking for direction in how to be a part of fed's kingdom. There were just no many people who needed lelp, so many thing to be trucht, and an little time in which to do it all. Jeaus had become formus overnicht and recula were looking for him no matter where To went.

(llustration of Dr. David clemma, president of Tahung Leological Tem.)

Lavid clemma, who is no president of "Jury Leological eminary tells of a time then he was mourten and an article intered in line possible about him elland some other your examinations. The was anoted twice in the article on he sail it buffs' him up on that he out 'the intick of a line and interest in in incommon one.

The massime of the other the taking commonded his bloom many at midmind'. It women on the other end of the lift is not the lavid adenda avaited in Time massime. For he answere, "Tem," he laurabed into tempers of the filled words that anied with the three toof suicide. It would not be an word like overselve a constitute from layelve out of the suicide and a lift is an allowed in the control of the control o

is one only messly to look their bour bour part the emonds to determine that it is the common than the transfer of the free transfer of the control of the line of the control of the cont

I re look of this mituation from the chamberies of the local cor remation

of the Murch we see a similarity. Note are always certain people within the consecution who are willish to become involved. Indicate the isn't too lon after it becomes known who they are, more that more masks seem to full to them. Here are several reasons for this. One is that it has always been a known fact concerning humanity that there xxx is a certain reproduct of people who are xxx always willing to let others do what they then elves shoul do. This keeps them from matting too involved and the work mets done without their expending energy to do to.

Fre other masson is similar to it. Then a person does a job whether he does the job well or badly, there are those who will stand or the sidelines and fire fruit. These are the people who are afraid to do the job because they know that someone will have nonething to say show it. To instead of letting others do the remarking, it is assist to let comeone else do the job and then be a part of the fault-finders. That way their neck is never the one being stuck in the noise.

To because of what Jesus knew was taking place both in Fir life and the live: of Tis disciples, Jesus to shows Tis concern for them and Lark tells us in the 31st verse, "Ind de said unto them, 'Jome pe yourselves apart into a desert place, and rest a while."

Owen lork adds the reason for this memark, " or there were many coming and point, and like had no leigure o med" " or ."

Jesus knew the danger of their continual exposure to the ministry to the crowds. To a result to reconsized the need for tracks "inself on the diseigler to get any from the crowds and to have time alone by themselves. or re. 1 in the feared of intthew now Jenus went swow from in dispirles and the eroude on reversi occesions. 'e rock those moments to set emert from everythin and everyope. The word "anort" or user in this cortest meens. In cause or permit one to come from labor in order to recover and collect his atrenath." This is exactly what desur is invitint Wis discipled to do. on to save about weaking "Your we nowneelved opent into the count place." e in remember of the to the total error in the mides of the elect. There is . . i whim them should get ower from the ground to a recluder mot. The popular for of a few point of supposts, "Tet's Tet 'copy from Tt 11." Wis in the torus in Evertime. .. Truce owner a well backer promoter ale it now in his nimeties because to the assess that you must some thirt, or you will now a count. A is medianative expette what James was tring. Some core of time in own lives then a goed to be were from the programme of the sports and the officer, and the inclusion to the officer. er into life on at meenident reclude from the all on the contract of Jint we would call " orders." This along as And can't in except wells of list retariled while it is it occurs is the live of professional result

strong lulement, the stire, or ever clocked. . It is why he have vectified and excellente helidays. There werents by a from the mostle pick remove the precision of an interesting of the two contributions are perspectives again.

'inn David it lim ald are whose "De t it file Lord, and the editors." The in

(Industration of this committee on bullet; is also control of period of the control of the control of period of the control of period of the control of mendion, is the formal of the control of the control of mendion, is the control of the control

e need to learn to "est in the ord." Figureans to place our lives in.

Min care. The we also need to have sime source from the ordinary measures and "our input". Fe we has said. In disciples were nestion in the over then then were supported to their section them had become accommended to. This is also who it is nice to be the to have a service of some of mace and then require our normal moutine. It sines each of we a chance not only to worm in to other, but to have some fellowship together. In a section these things apart from the action we are foing them in the ordinary and let Bod be a part of nour life as you rest in the apart from the events; things of life.

but as always in all things pertaining to the original life there is a denper involved. That denger involves too liftle or too much.

(Illustration of story, "The Talking Ticutre)

I sponymous writer wrote a story entitled, "The Talking Ticture."

Tours man was oin to leave home to no to his tent city to work and first his way in life. Its mother was concerned should him well-bein. The worried that perhaps in the city he would become swellowed up in living a life apart from what he had been tourit. The won ered if perhaps he would form that the walter the minitual things who had a unit him. In the immediation him there welves she told him she wanted him to go to the art allers to look at a certain picture which hum there. The hop amotested telling her that he wasn't too food of art. Lesions that, "he was too busy metting packed." In this mother insisted. The mexical where I will not be asking you to do things. Lesse, do this one look thing for me."

In a little while you will be a meast distance from me where I will not be asking you to do things. Lesse, do this one look thing for me."

The little white you want to the room of the allers where his mother his distance has the boy went to the room he aw a man on his kneet pratimation has been and with the norm of the core a min and the man was still parting, so he closed the door an amined the foor a limit time and the man was still proving. To he feelded to investible. The amount of the allers wanted he had been michalter. The man at proving he had been michalter. The man the proving was the ricture his mother wanted

The confidence of the size of the confidence of if the content of the

Let like at of the light in life in that those to those who witch in the of inferior evicor and elemenths bulk of the levi is soon, a new order ations. In this this case who sit book in the distributions and To. I'm Mary no those who oring do a little, I now the many societation the more of an continued without "Coming amout," for a Wille pritt or de deless stralle "lore inort." or there are those was me lowe per smently " one mort and " him "writtian will is meither one of corrilrent or consecration.

The order of course is for all of the to commit connelved to is repyice and to remindically "lowe 'part' of times like these and leat in the land. let us enjoy this sime "sant" but let us reconsecrate ourselves to "im and lit envice so our individual liver den't 80cme mast" from exhaustion, nor do they "have nert" because we have no aminitual four-intion to clim to.

St. Pail's nifed Orumo: of Christ The beautiful flowers on the altar have been placed by Butler, Pennsylvania kev, Kalpr Link, Pastor June 29, 1986 Mr. & Mrs. James Gannon in memory of family loved ones. inteters at the door this morning are Mr. & Mrs. Kenneth Mr. Dale Rice, Minister of Music isters for today are Alvin Tait, Gottlob Kradel and .ames McClymonds. Frelude Couring of the Hour Cendance last Sunday at the pionic in the bank was 43 Announcements Congregational Greeting Catasery will be provided by Bonnie Gammon.

capitalized: Mis. Lemora Stanley and Ed Hampton.

Mentesday: Counsel Meeting 7:00 P.M.

Ford in the Butler Memorial Park, a Kodak Instanatic

La cra. Check with the office.

La in sery will be provided by Bonnie Gannon. frager hequests "Yyun No. 69 'Standing on the Promises"
*Ascription *Exhantation
*!chfe.sich (In Unison) Our Father, we come knowing "a" we have fallen and failed in so many ways. Scheting and the fallen and failed in so many ways. Scheting the fallen fall from you, from one another, and every for courselves. There have been times then we have many cack from the right because it was a The them feel at home.

If a have a tackyard, garage, patho, or other area that it could denate for the use of a Back Yard Clur during the week of July 7, please contact Tracey Smiley at 285-808. This would involve the use of this area for one har each day for five consecutive days. The preferable are are 1 or 4 in the afternoon. You do not need to mily anything else, just an area where Tracey can hold these clubs for children to hear the Gospel. Flease consider this seriously. This is an opportunity to serve the lord in a very amall, but important way. The funds loaned to the Butler County fitizens for Leaney have been returned to those who loaned them. It wo lears impony through this program and it the not constant yet, please see the paster so in can make the increasery arrangements for this. officel, crisifying experience. Father we seel creater to overcome our weakness, our sin, and our feat of your help. Forgive us, and make us whole, for we pray in lesser name. Amen. This them feel at home. *Assurance of Fardon "aster - Blossed be the Lord Go. Fronte - And blessed te his glorious name forever. 'Glerza Fatti - page 142

Hymn Me. 957 "O for a heart to Praise My God"

Yall to Prayer: Fastor - The Lord be with You
People - And with Thy .pirit
Fastor - Let us rray! Frager necessary arrangements for this. fferreg theritary

*.cvelogy = page 382
criptume: Ratthew 18: 23-27
crien: "A Thean Tlate"

*Ticsing kyrn No. 270 "I believe in a mill dailed

V. int Calvary" cracia. P Treing Crimes ": cstluge ----*.oper-gation "write

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

FUTURE PLANS:

COOKOUT/FUN/FELLOWSHIP/BALLGAME - JULY 9 - LILLET

YARD/BAKE SALE - JULY 16

ON BLUF ; PRUCE

SIGNUP SHEET TO HELP ON JULY 7 -SORT/ARRANGE/PRICE, ETC NEED DONATED BAKED GOODS

EVANGELISTTC SERVICES AUGUST \$5,6,7

VBS AUGUST 8-12

HYMN SING/RALLY DAY SEPTEMBER 11 HAYRIDE/WIENER ROAST SEPTEMBER -

PLANNING TO DEDICATE CHILDREN JULY 17 - PLEASE LET KNOW " BAPTIZE BELIEVERS IN NEAR FUTURE, INTERESTED,

BIBLES - FOR CHILOREN - NIV

REFLENT POENTS - SITEET - CN TAGE - SI BIRTHPAYS - ANTONE

*HYMN

RESPONSIVE SCRIPTURE READING

PRAYER/OFFERING

* DOXOLOGY

PASTORAL PRAYER

HYMN

SCRIPTURE: MATTHEW 18:22-27 - BUTLER 6/29/56

*HYMN *BENEDICTION

STLUDE

=AIRO

UNIPORES - TAMAY

SCRIP: MT 18:22-27; SRM: "A CLEAN SLATE" (ILUS LEONARDO DA VINCI & PAINT OF LAS SUPPR) IF ONLY CUD BRUSH OVR MISTAKS OF LIF - BUT CANT LAMENT OF ALL OR LIVS-IF ONLY I CUD DO THINGS OVR AGIN JS WAS CONFR BY DISCIPS W/SEVRL QUESTINS WHC WAS GRIES IN G'S KINGDOM?? ONE OF THEM???? HS 21=BOLD PETR & QUEST OF 4GIVNES -THOT GENRUS 4GIV ?TIMES VS 22-JS ANSR STARTLS PETR/DISCIPS - 490 NOT LITERAL BUT FIG, 4GIV, 4GIV, 8GIV & 4GIV THEN FOLLOWS A STORY AS ONLY JS CUD TELL VS 23 K TAKS ACCT OF SERVS VS 24-SUMONE RECKON 12MILLION DOLLARS SUM IMMAT, SUFIC 2SAY IT VERY LRG SUM WAT MAN OWED, IT IMPOSIBL 2REPAY VS 25-evn sel all this, wud not pay 4WAT HE OWED SIMLAR 2MOD BANKRUPTCY OF INDIVID/COMPANY= \$.25 ON DOLLAR SUM MONY GENRAT & ALL NOT COMPLETLY LOST VS 26 SERV THROWS SELF ON MERCY OF CORT BUT SERV KNU & KING KNU CUDNT POSBLY PAY IT ALL BACK VS 27-LK UNUSUL ACTIN OF TH/KING THIS A PARABL AN EXAMPL OF JS' TEACHING PARABL TANKS CHARACTES CANB IDENT KING=IS GOD SERVANT-EA & EVERY HUMAN BEING EVR LIVD, IS LIV, WIL LIV DEBT=OUR SIN, CAN NEVERPAY 4IT, MAK IT RT W/GOD, WE CANOT ESCAP THIS PARABL & PUT ON SUMONE ELS=IT IS US PERIOD TH/SHOE FITS & WE MUS WEAR IT (ILUS OF MEMBRS REMARKS ABOUT 2BAD PEO SHUD HAV HERD NOT HERE) G GIVS EA US TH/MESAG & WHETHR WE TAK 2HART, DEPEN ON OPNES 2 GOI HERE WE C SUMATIN G'S 4GIVNES COMPASIN=GRK ROOT OF WORD IS=SPLEN OR SPLEEN LITRLY MEANS FR/THE BOWELS, VERY INWARD DEPTHS O S.W MAN WALOW IN DEPTHS SIN/DESPAIR, NO CHANC ESCAP DEBT OWED SO FR/VERY DEPTHS/DEEPES DEPTHS HIS BEING & HAD PITYING EYE THEN READ=LOOSED=2WORDS & MEANS=FREE, RELEAS SET AT BIBRTY EXAMPL LAZ & JS SAY=LOOS HIM-THROW OFF HIS GRAUCLOTHES G THREW OFF HUGE DEST MAN OWED HIM GAVE-GRK MEANS ZLAY ASID, PUT AWAY, OMIT, YIELD UP DO AWAY W/PROB WATEVR IT IS - IT BLOTTED OUT PARBL TEACH=G PITIED, G RELEASED FR/DEBT, G CANCELED TH/DEBT G 4GIVES COMPLETLY (TLUS FARMER & MULE NO SPEAK TO FOR SIX YEARS) THIS NOT G'S WAY= MICAH 7:18-19 G 4GIVS & 4GETS : 4GIVNES IS COMPLET (ILUS OFTO & FORGIVING OF BROTHER HENRY) 4GIVNES ALWAYS COSTS SUMTH, IT NEVR IS FREE 40TTO COST DIGNITY, LOSS OF. TH/VERY PEC HE HAD CUM 2SAT, MOK, LAFF AT, & NAIL 2CROS & KILLD BUT THRU THAT ACT,& BCUZ OF IT TH/SLATE BIN WIPED CLEAN FOR

FOR GOD IT COST MUCH MORE IT COST TH. COMPLET LIF & BLUS OF HIS SON JESUS CHRIST ANY & ALL WHO WIL CUM 2HIM 4PARDON & RELEAS - 2ALL HE HAS COMPASINGHE LOOSED ALL OF MENKIND: & HE 4GAV BS ALL THODERT WE OWED THIS IS OURS 4THE TAKING - IT'S G'S COMPLET 4GIVNES

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or claim of this remaint is a coluted multiplications because were he to methom every misce of moment he would seem think for the ment of his life, it was about the immostible to make the moment he over the king. I'm sure he have it and I would believe the bird was not a feel and knew it also.

In this lot out of this purphe we encounter what Roldil through Tomist. In Office was a civen we the outline of this. In this form, the Time is for; the envent is such individual person in the real. In one age than the set of a few and in the Office was such of we is implied in which was second in it will story of our lives. In contact the real of a contact the set of the second of the secon

Tim in our minimum. One of the folier elect where a immediate of the content of t

"In this Afth verse we see the summetter of the line's fermiveness.

e read, "Then the lord of that servent was moved with correspion."

The word "compaction" in Treek has as a root of its word " I II" which is the saleen. In the its very deepest meanion, in Treek, the word used here is "from the bowels, from the very deepths is inward depths" this line felt were deeply toward this servent. The word compaction as we know the means, "approxime, pith." But he latthew was moved to tell us, to had a much deeper feeling and concern for his servents. We saw then wallowing in their sine with no hope of enough and owing Times deal that they could not not in means. On from the very depths of his height to looked on them with a pilying one and did something for them.

It is "AFGIUC". Incomessa "off" or, "away from scrething." Incomessas "break, destroy, but off." The two words contine mean "to free, release, co. t liberty." You may remember the illustration we take of a formeets of of legures cerim forth from the took. It is point Jeous said to "lose" im. Here is the tame principle using the more complete word and nothing the limit throw off completely the large febt well to him by the remaint. First, from the very depths of his being he had gity on him, then he threw off the debt over to him.

n' then we need, "'nd formave 'im the debt." "he Greek word for formive me as to "he naile, nut away, to emit, vield up." o hasicalle it means is do so a with whatever the machlem was. It is highly out. In this is the foll 'em iversaries. 'inst, i' is in mitter on "it creation who are count' in it. I is "in malarma into the 'obt one'. If then in it massume carealise of the xxxx large felt one'.

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Ralph C. Link 153 Keck Road Sarver, Pa. 16055 (412) 352-1103

Born: April 9, 1929, Pittsburgh, Pa.

Married: December 15, 1951 Wife: Shirley Margaret Neill

Born: December 8, 1930, Pittsburgh, Pa.

Children: Ralph Dale Link, born May 11, 1955, Pittsburgh, Pa.
Lloyd Alan Link, born May 28, 1958, Pittsburgh, Pa.

Nancy Lynn Link, born March 15, 1961, Butler, Pa.

SCHOOLING:

Graduated from Perry High School, Pittsburgh, Pa. June 1947

Lay Ministry School, Penn West Conference of United Church of Christ, September 1965 to May 1969

Commissioned Lay Minister June 1969

Lancaster Theological Seminary, Lancaster, Pa., September 1970

Graduated from Lancaster Theological Seminary May 1974

Ordained to Christian Ministry March 10, 1974

PASTORATES:

As Lay Minister: short term, 1 month or less in various churches 1965 to 1967

Emlenton Lamartine Charge of United Church of Christ 1967 to 1969

Short term in various churches 1970 until Seminary entrance July 1970

July 1970 to December 1973 Student Pastor at Trinity Charge, New Bloomfield, Duncannon, Pa., Penn Central Conference, United Church of Christ

December 1973 to present, St. Paul's United Church of Christ, Butler, Pa., Penn West Conference, United Church of Christ OF

Ralph C. Link

I am the youngest of five children. I was born just prior to the onset of the Depression. Our family was very poor. My father was an alcoholic and my mother was a very religious person who was searching for the Lord. During my childhood she did her best to teach me the things of the Lord. Later in life she came to a personal relationship with Him.

I grew up in the Evangelical and Reformed Church where salvation by grace alone was not preached nor taught. I knew all about Jesus, what He did, how He lived, His miracles, His death and resurrection, but I didn't know Him personally.

My life had many ups and downs and all the while I was attending church and striving with my good works to please God. At a very low point in my life when we were deeply in debt and my wife and three children were all ill, I came to the crossroads. I watched a Billy Graham Crusade on television from some distant city and the message he preached seemed to be directed right at me. I wrestled with making that commitment to Christ, but didn't. The next afternoon and evening at work on the 4 to 12 shift I came to the conclusion that I needed to make that commitment to Christ. It seemed like there was no other choice if life was to have any meaning. That night when I came home from work at 1:00 A.M., I laid face down on the living room floor and told God that I couldn't live my life in my own strength and I accepted the gift of salvation from my Savior Jesus Christ. My life has never been the same.

Through several meaningful circumstances I was called by God to serve Him in the Christian Ministry and to help spread that wonderful message of salvation through the shed blood of Jesus Christ. What a wonderful and rewarding time it has been and I give Him all the praise for my salvation and the opportunity to serve Him.

OF

Ralph C. Link

I believe the Bible, both the Old and New Testaments to be the inspired inerrant Word of God. I believe the Bible is the complete revelation of His will for the salvation of men and it is the final authority for the Christian faith and life.

I believe in one God, who is eternally existent in three persons: Father, Son and Holy Spirit.

I believe in the Diety of the Lord Jesus Christ that He is true God and true man. I believe that He was born of the Virgin Mary, that He lived in sinless life, that He performed the miracles recorded in Scripture, that He died on the cross as a sacrifice for our sins, that He bodily arose from the dead, that He ascended on high where He is at the right had of Almighty God as our intercessor.

I believe in the Holy Spirit and that He comes and indwells each believer at the time of conversion. I believe that He lives in each believer to lead, to instruct, and to convict so that a believe may live a more godly life.

I believe that through the shed blood of Jesus Christ and through His resurrection, this is the only ground for justification and salvation for all who receive Him A Lord and Savior and to such as receive Him, they are born of the Holy Spirit and become children of God.

I believe water baptism and the Lord's Supper are ordinances of the Church but are not means of salvation.

I believe in the personal and premillennial and imminent coming of the Lord Jesus Christ.

I believe in the resurrection of the dead, for the believer to resurrection of life and joy with the Lord, for the unbeliever to resurrection of judgement and everlasting punishment. The defence for any or any or

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St. Paul's United Church of Christ Butler, Pennsylvania Rev. Ralph Link, Pastor Ju July 6, 1986 Chiming of the Hour Announcements Congregational Greeting Prayer Requests
*Hymm No. 580 "There Shall Be Showers of Blessing" *Ascription *Exhortation **Confession (In Unison) Almighty God, we thank you for the Church. But we know that as members of this body we have not always been as we should be. We have accepted your Word and it has not moved us. We have accepted your word and it has not moved us. We have heard your message preached, and it was always meant for another person, and not me. We have partaken' of the Lord's Supper and have not really wanted to give up some of our petty little sins. We have asked for forgiveness, but have been unwilling to give it to others. O God, come to us anew today. Cover us with your love and forgive our wayward acts of sin and disobedience. Through Christ our Lord. Amen. *Assurance of Pardon *Assurance of Fardon

*Praise: Pastor - Blessed be the Lord God

People - And blessed be dis glorious name
forever. *Gloria Patri = page 142

Hymm No. 432 "Softly and Tnederly"

Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray! Prayer Offering Offertory *Doxology - page 382 *Scripture: Matthew 18: 28-35 *Sermon: "Payment In Kind?" *Sermon: "Payment In Kind?" Offering Sermon: Payment IR Killor" **Closing Hymn No. 260 "And Can It Be That I Should Cain?" *Benediction *Closing Chimes
*Postlude

The beautiful flowers on the altar have been placed by Mrs. Genny Nohach in memory of loved ones. Greeters at the door this morning will be Mr. & Mrs. Marty Henry.

Ushers for today are: Marty Henry, Dan Bosko, John Snow,

Ushers for today are: Marty Henry, Dan Bosko, John Snow, and Frank Crawford. Rick Vinroe and Kevin Snyder will be visiting the hospital

this week. Attendance for last Sundays services was 104.

_Hospitalized: N. CNE

MONDAY - Constitution and By-Laws Committee meeting at 7:00 P.M.

TUESDAY - Youth meeting at 7:00 P.M. in Renoboth Hall.
This is open to <u>all</u> youth in our church or
in the area. You may also bring along a
friend that may be interested in doing and
becoming a part of our Youth. This is a time
for organizing the youth and their activities.
A Pizza Party will follow the meeting.

THURSDAY - Benevolence Committee meeting at 6:30. This is being called due to action of council.

Litungy Class at 7:00 P.M. in Rehoboth Hall. This class is for anyone interested in the litungy of the worship service.

St. Judes Childrens Hospital is sponsoring a Bike-a-thon. They are looking for a person who would like to be a chairperson for this area. If you would like to take on this challenge, stop in the office or see Ginny for details.

Liturgists are needed for August to assist with the service.

If you would like to help us out, contact the office or see the Pastor.

- PETITION - PLEWE PILE UP

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has a ben alsoe on authors the represe. In send: "Then his long of the test of the cladesties in, mid water him, "I then riche convent, I form we lee all that don't, because the deciment mes absolute the through on the convention on the Callowservest, even as I had pity on theel was 30-33.

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for mini, this termint had been for eigen a stormaring teld disch he could not possibly recorp. And xxxixtxxx equal raid the him mater out his fractice and clock the man in prison until he could man all the becomes. I other works this convert is turned over to recold who would look him up. The world former tone is this verse in the look means those he were considered for the truth in the upe of terture if recogners. It foesn't automatically mean he was terture; but there remained that mossibility.

e having told this story, Jenus now delivers the purch line by caping,
"Le libewise shall be havyould bether do also unto you, if yo from your
hearts for ive not every one his imother their imperates."
Jetus in hariselly saming that what we receive in the case of impress is
the "owner is line we render to others. Jesus had already given then the
Teldah Tule, "To wate others as you would have then to wate you." Here was
no see for this further recolling, or was there. Jesus knew human makupe
and he here what he is the hard of ray.

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This morning "'d like to a broad of you to Join me in taking the brome moderation of the control of this pay nametion. Timet, The strict and the form to be now both in matter. The ability was not close now keet; all ones alone. For , but many of we willish to tay, "we been foreigned by for, but The new loop william to for ine offers?" Now pay of many are willing to foreign these who have tail or fore this way of a new Till now in hindlests this in Just a join now bow! xexturext it now to not in a new line of units of units of the case of th

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I'll be happy to speak to anyone of you concerning any ' 'i

St. Paul's United Church of Christ Butler, Pennsylvania Rev. Ralph Link, Pastor July 1 July 13, 1986 Prelude Chiming of the Hour Announcements Congregational Greeting Joys Prayer Requests
*Hymm No. 616 "Stand Up, Stand Up for Jesus" *Ascription *Exhortation *Confession (In Unison) Our heavenly Father, who by Thy love hast made us, and through Thy love hast kept us, and in Thy love wouldst make us perfect, we numbly confess that we have not loved Thee with all our heart and soul, and mind and strength, and that we have not loved one another as Christ hath loved us. Thy love is in us, but our selfishness hath hindered Thee. Forgive what we have been; help us to amend what we are; and in Thy Spirit direct what we small be; that Thy image may come into full glory in us and in all men, through Jesus Christ our Lord. Amen. *Kyrtė Assurance of Pardon Call to Prayer: Pastor - The Lord be with You People - And with Thy Spirit Pastor - Let us Pray! Prayer Offering Offertory *Doxology - page 382 Scripture: Romans 3: 21-30 Sermon: "Raised To The Standard" "Closing Hymn No. 455 "I Am Thine, O Lord" Romans 3: 21-30 *Benediction *Closing Chimes

*Congregation Standing

*Postlude

The beautiful flowers that grace our altar have been placed by Mrs. Ellen Schildroth in memory of Loved Gnes. Mrs. Sandy Sheppeck will greet the congregation at the door this morning.

this morning.

**Issuers for today are Sandy Sheppeck, Mary Low Davis, Decoie Melton, and Gloria Walker.

Marie Henry and Sandy Sheppeck will be visiting the

Marie Henry and Sandy Sheppeck will be visiting the nospital this week. Attendance for last Sundays services was 110.

Mrs. Lenora Starley is now in the Chicora Medical Center

while recuperating from her accident.
Liturgists are needed for the month of August to assist
the visiting Pastor with the service. If you would
be so kind to help, please contact the office. We

need your help now.

E DAY CLUBS - We are still looking for people who would be willing to let us use a part of their back yard or a basement, etc. This would be used for our S-Day Club. This is held for 5 days, I hour each day. This is being used for doing God's work so that we may teach children who do not hear the word of God. We need people for the weeks of July 14, 21, 28, August 4, 11, and 18th in order to teach the word of God to children. We need your support, and without your support we are unable to teach the children. Flease contact Tracey Smiley at church or at home 285-3038.

UPCOMING MEETING July 28 at 7:00 P.M. the Constitution and By-Laws committee will meet. Please try to be there!

There are petitions available which will be given to our Butler County judicial officials urging them to enforce the existing laws against pornography and obscene materials. It is urgent that we take this action to make our public officials aware that there is a grass roots opposition to the filth being sold and distributed in our community, namely the adult book store on Route 8. So please take a minute to sign a petition this morning and better yet, take one with you and have your neighbors and friends sign it also. Please return the signed petitions to the church office by July 27th.

YouTH NIGHT WILL BE HELD ON TUESDAY JULY 15th AT 7:00 P.M.
For those Youth who did not make the first meeting, here
is your chance to come and have a good time. Bill looks
forward to having and working with all the Youth. Bring
a friend and some ideas for Youth activities

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Corrunity Biole Church - Caparore, Ja. - Ceptember 10, 1002
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Certor: "Raised To The Standard" - St. Fault - Sutler 7/13/86
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The new of Poses seven release. In it is now an exercise an important cint. It showed that non-could not live up to help standar.

Jentumies massed and a new procedure we elless a mount to the some and terms in a controversial war. In the loss of butthew chanter T://, 'e said, "ie me, therefore, perfect, even as now father, the is in heaven is perfect."

It stead of marine the Granderd more resolable, Je us moths it nicesolable.

So how does ancer attain the Standard of terlegion which bol not column exted a, but demands? We answer is found in who we call the posterior of Sucts licetion." It isn't nossible and other up.

is the the Jews had the whole law of fed but could not keep it. her he points out that the whole world stands in Tod's condemnation. We ended that treatise with the words, "wherefore by the deedws of the law there shall no flesh be justified in Fig. 210 to for by the law is the knowledge of sin." 3:20 It was the Law which pointed out sin to mankind, but even with that knowledge man could not keep the whole law.

To Paul then begins his argument of Tod's Justification. To writes: "Tut now the richteousness of Tod without the law is manifested, being witnesses by the law and the prophets."

Te is soming that God's righteousness apart or separated from the law, is shown by two witnesses. In the Cosaic Law it was required that two witnesses attest to any faxx accusation being brought against someone. So the two witnesses are, "the Law," which was shown as the "tanderd for living; and the Prophets who spoke of the righteousness required. 'a Teul saws this righteousness

ners is oren and possible to **xxii** everyone. Verse 22 tells us, "Even the richteousness of God which is by faith on Jesus Christ unto all and upon all them that believe: for there is no difference."

God's righteousness is opne to all and for all and there is no difference between sinners, we are alk the same in God's sight. There are no better or worse sinners among us. e are Ginners. And Faul tells us this by saying, "For all have signed and come short of the glory of God."

The enalogy Paul uses is that of shooting an arrow at a target. The arrow has missel its mark; it has fallen short. Our lives are such that they fall far short of the xxxxxx target, or the mandard which fod has set for us.

(Illustration of judge and friend, he pays fine and releases from prison)
Two men who had been friends in their wouth met ye as later in a distant city. One was on the judge's bench and the other was brought before the judge as a preioner. The evidence was heard and the prisoner was found quilty. It was asked that since the judge knew the prisoner as a friend it might be possible to withhold the sentence. "To," the judge said, "this cannot be done for justice must be served and the law upheld."
He gave the sentence, "Fifty dollars fine, or fifteen days at hard labor." The prisoner had no money so he was to be imprisoned. If the passion sentence the judge having fulfilled his duty, laid down the lavel, took off his robe, sterped down from the bench, and standing beside the prisoner paid his fine, put his arm round his aboutder and said, "Tow John, come home to my house."

This is exactly what God did through Jesus Christ. Ind Faul spells this out in the 24th werse, "Reing justified freely by His Grace through the redemption that is in Christ Jesus."

Ty using the word "redemption" Paul is saging that an exchange has taken place through Jesus. Te adds to this by caping, "her 3 d set forth to be a propitiation, (or substitute), through faith in "is blood, to declare his righteousness for the registion of sins that are past through the forbearance of Sod." verse 25

Jesus became our shusttitue and with Mis blood Te has covered the sins of mankind much like the blood of the bulls and coats covered the Mercy West in the Tabernacle and the Wemple.

itill summing up, laul says, "mo decadre, I say, at this time His righteousness: that he might be just; and the justifier of him which believe h in Jesus." werse 26.

For pointed out the right-ousness of Jesus to show that He was just, or right in God's eyes, making it possible that We, (Jesus), could be the justifier, or the One who makes people right in God's eyes, and this is done through belief in Jesus.

Now does all of this make it possible that we can say that because we know about Jesus we are better than anyone else. Paul says: "There is boasting then? It is excluded. Ty what law" of works! Pay: but by the law of faith." berse 27.

There is no room for boasting for anyone. To the person who "inks he has a better place in "od's kinglor because he is performing good works in the church, he needs to know that no works of any kind can achieve the covering of his sins with the blood of Thrist. It is strictly and only by Taith. Ind laul then adds, "Therefore we conclude that a man is justified by faith without the doels of the law."

This leaves us with an equation that involves we God, Jesus, the Holy 'pirit, and man. Fow do we solve it and have everything fall into place?

(Illustration of double play combination, "inker to Evers to Chance)
Tack in the early years of this 10th century there was a combination in
baseball which was performing records, especially in double plays.
They played shortstop, second base, and first base respectively for the
Chicago Cubs. Their specialty on the field moved sportswriters to writing
lyrical years about them. The writer so moved, wrote the lines:

Ruthlessly pricking our banner bubble, Making a Giant hit into a double,

ords that are weighty with nothing but trouble:

Tinker to Evers to Chance.

Tach of these three men placed an important role in the record double plays they recorded. It took all three of them doing their respective jobs to accomplish the feats that forever have placed them in the annuls of Amrican Baseball. Tinker, to Evers to Chance was a trio which was practically unbeatable. To the Christian there is the Trio of Tod, the Tather, Jesus the 'on, and the toly "pirit, plus man himself which makes a quartet. This ex equation is solved by looking at the respective roles each one plays in the plan of Justification. First, God saw that no matter how hard man tried, he could never live up to the Standard He had set before man. So He came into the world in the person of Jesus Christ, the lon, and We permitted Jesus to transfer man's sin upon Wimself. Paul writing of this to the Corinthian Church cars in 2nd Corinthians 5:21: "For Te hath made Tim to be sir for us, who knew no sin; that we might be made the right eousness of God in Wim." Jesus received our sins, paid the penalty of death for them, and thus made it possible for man to be justified, or made light in lod's eyes. Then commail, God has declared the sinner righteous and has removed the zax sentence of judgement arainst him by transfering thexxims his sine to Christ. and then transfering Christ's righteousness to man. Then ir 1. The Holy Inirit works within the life of the individual to give the believer the fotential to live richteously for God. There is the equation. It is God to Jesus, to man, to the Holy 'pirit. In this transaction man is "Raise" To "be 'tandard." Te cannot, he never could, and he never will be able to accomplish this on his own merits. It takes God transfering the sin of man to Jesus, who in turn tranfers His righteousness upon man, and in turn the Holy Spirit lifting the life of that man from the ordinary to xxxxxx God's "tendard. It means a life that has someone other than self at the helm.

(Illustration of Horatio Tottomley and Capt. Tylor of 'blvation 'rmy)
In 'ingland, Moratio Pottomley was the editor of a popular periodocal and
porular as a man as well. He made a fortune, but when his swindles were
discovered he was sentneced to seven years in prison for embezzlement.
Saptain Tylor of the Calvation 'rmy heard of him and lecido' to pay him a
visit in prison. Captain Tylor thought of what he could tell this man to

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(Illustration of double play combination, Tinker to Tvers to Thance)
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visit in prison. Daptain Tylor thought of what he could tell this man to

help him. On the way he thought that the most important thing he could tell him would be his conversion to Thristianity. To when he met the prisoner in his cell he told him he was converted in Colston Hall in Tristol. Fe named the man who was the effancelist that night, and said he was reeaching on the text, "Ye must be born again."

ying the year.

"Yes, it was," Tylor replied.

"And was it on a Triday night?" asked Tottomley.

"Yesy it was," T'lor replied, but how did you know:"

"I too was there "cried Tottomley. "Tut I curled my lip and walked out saying, "It' not for me. I'm going to run my life in my own way and I won't let anyone else manage it."

God wents to marame these lives we live. But Tod has set "is "fandard and no one can reach that a anderd except it is done Tod's way. He wants us to be Paised to that "tandard and in order to do so, we must be willing to let someone else run our lives. " car and do have Justification, or are made Righreous in God's sight, but only through faith in Jesus Christ.

St. Paul's United Church of
Butler, Pennsylvania
Rev. Ralph Link, Pastor
Mr. Dale Rice, Minister of Music
++++++++++++++++++
ORDER OF WORSHIP 11:00 A.M. Prelude Chiming of the Hour Announcements Congregational Greeting Prayer Reguests *Hymn No. 576 "Thou, Whose Purpose Is to Kindle" *Ascription *Exhortation **Confession (In Unison) Our Father, enable us to glorify you through worthy service. Give us ears to hear the words of your Son Jesus Christ. May we heed Him as He summons us to service. We ask forgiveness for neglect of the oppressed; for the rejection of those who are sick, or in prison; for any discrimination we may show in word or deed; and for the avoidance of those beneath our station in life. Help us to educate ourselves as well as others in the work of the Master. In his name. *Assurance of Pardon
*Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever. *Gloria Patri - page 142
Hymm No. 451 "Jesus, Thou Joy of Loving Hearts"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray! Prayer Offering Offertory *Doxology - page 382 Scripture: Romans 5: 1-11
Sermon: "A Dream Come True'
*Closing Hymn No. 409 "Who Is On The Lord's Side?"
*Benediction

*Congregation Standing + + + + + +

*Closing Chimes *Postlude

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St. Paul's United Church of Christ

July 20, 1986

The ceautiful flowers that grace our altar have been placed by Mrs. Phyllis Tait and Beth in memory of musband and father Bob.

Ushers for today are: Rob Vinroe, Bob Dellen, Randy Dellen, and Kevin Snyder.

Greeters at the door this morning are Marilyn Snyder

Mary Lou Davis and Marilyn Snyder will be visiting the hospital this week, Attendance for last Sundays services was 96 with 6 visitor.

Hospitalized: Peg MCClymonds DonoTHY KERNADY

>Liturgists are still needed for the month of August. If you would like to assist one of our Pastors by doing this work for the Lord, please stop or contact the office or the Pastor.

office or the Pastor.

UPCOMING MEETING - July 28th at 7:00 P.M. the Constitution and By-Laws committee will meet. Please try to be there.

5 DAY CLUBS - we are still looking for people who would be willing to let us use a part of their back yard or a basement, etc. This would be usef for our 5-Day Club. This is held for 5 days, I hour each day. This is being used for doing God's work so that we may teach children who do not hear the word of God. We need people's yards for the weeks of July 14, 21, 28, August 4, 11, and 18th in order to teach the word of God to children. We need y support, and without your support we are unable to teach the children. Please contact Tracey Smiley at church or the children. Ple at home 285-3038. Please contact Tracey Smiley at church or

There are petitions available which will be given to our Butler County judicial officials urging them to enforce materials. It is urgent that we take this action to make our public officials aware that there is a grass roots opposition to the fifth being sold and distributed in our community, namely the adult book store on Route 8. Our community, namely the abult book store on note of So please take a minute to sign a petition this morning and better yet, take one with you and have your neighbors and friends sign it also. Please return the signed petitions to the church office by July 27th. Property Committee Meeting Monday at 7:00 PM. Council

members are urged to attend.

STON RECHIER

TOUTH MEETING TUES 7:00

Frelude Greating=//ove/Announcements/ rayer .equeste vg. July of, f. to_2: on in - Noney, chokier, etc ioro's Turner next Junday ible Cody next Juhday after church Secription

Call to worship:
ELESS THE LORG C MY SOUL: AND ARL THAT IS INTHIN ME,
BLESS HIS HOLY NAME.

BLESS THE LORG C MY SOUL, ANY FORGHT ACT ALL HIS HEMFFITS.

MAC PORGIVETH ALL THINE INLIBITES: WHO HEALTTP ALL

THY LIPPAGES.

LIPPAGESEMENT THY LIPS FHOM DESTRUCTION, WHO SPONNETH THE WITH LOVINGKINDNESS AND TENDER MERCIES. CFFERING/PRAYER
*DOXULOGY
FACTORAL PRAYER
TYMN ERXANDE VORNTHON PROSITIONE DE L'ARREST DE SOFIT TUPERCHANS 5:1-11 ST MON: "A DECAM OUT THIPM - ST. PAULIS HUTLIN 7/20/84 NO - 222-24E(JO SEK OF PROCNOLLIATIN)
(5, LET TWO BROSCOANADA IN SHUMOF & PRVIVAI TAK FLAGE) -p' u * POSTLI DE by not sat ' ' niv ' T recordil '?

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Scrip: Bor 5:1-11; Term: "1 Tream Come "rue"

Community Bible Church - Fagamere, Fa. - July 18, 1993

Continue: the continue of the His R or sun. Lav) This when he call for a law is a law of the law in the law in the call for any law in the call for any law in the call for any law in the little of the second of the little of th there are life Town white some rejoin it has not of the firm of life Town white some rejoin it has not of them of the rot of an of withfill with his mean confidence per no two car of some region in the life of the firm of the some life of the some li

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'cripture: "omans 5:1-12

(Illustration of prisoner in Movie, "'n Cocasion it (w) Preek Tridee")
I read about a movie that was shown many years acc on TV. It was entitled,
"in (coasion it (w) Preek Tridee." In prisoner was point to be kanged in
through a trap door in a bridee. The reards led the presence to the mallows. "is hands were bound, they put a bope around his neck, put a hood
over his head and then when the wards stepped back, the executioner bulled
the lever. The trap door swund men and you were able to watch the prisoner
drop through the empty space. But his fell did not stop at the end of the
prope. The weight of his body swatped the rope and he plunged into the
cold swirling water of the river. He structled underwater to get free, as
the current carried him downstream. Ifter a period of time he was able to
free his hands, remove the hood and continue swiming underwater. The
guards and police were shooting at him, but soon he was out of their runge.
If or a brief reat, he coptinued to swim downstream. In the distance does
can be heard banking, cetting on the scent of the prisoner. Throughout the
film he is able to evade the mards in different situations.
The pulls himself up on a sandbar and cries out, "I'r a free man.
Ifter climbing out of the water he heads for a wooded area which provides h
him with the cover he needs. The follows through the woods and finally
comes to a relace that opens to a field bround. Is he comes out of the
woods there is a house on the horizen at the end of the field. He shouts
for joy and the door of the house opens and him wife comes out. They see
each other and both begin to run toward one another. We film action is a
lowed to slow action and they run through the tall trass and flowers in
deliberate strifes. Tithin a few moments you know that ther will meet and
embrace and their meeting will be complete. Tut just as they fly into
cack other's arms, the screen ones black. It appears as though the niceure
is lost. For a few seconds the acreen is dark and then you hear a horrille
thad, and then a

Paul speaks to the dream which man had for centuries and this is the basis of our cripture for today. In this 5th chapter of Romans Faul begins by saying, "Therefore," and as we always must do when we come to a "therefore" we must look to see what it is "there for." Paul's "therefore" at this point is a samuation of much which he has said in the "th chapter. In the "th chapter he spoke somewhat extensively of "justification." "ow he goes on to say, "Therefore being justified by faith, we have peace with God through our lord Jesus Christ."

Then an individual has been made "right" or, "righteous" or, "justified" in God's sight there is a peace which reigns and dwells in that life that is unlike any peace the world may have to offer. It is a peace that is only possible through a relationship with Jesus Christ.

That relationship Taul says further: "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of Ind." He is saying that Mexiconnection that Mexiconnection to the grace which we have. The word Paul uses for "access" is a word that has two meanings. The first meaning is that of being usings:

into the presence of royalty. In this sense Dark in Jing to the peliever is ushered into the presence of God. We opens the loor for us and we find not venegeance, or judgement, but the absolute undeserved, unperited, incredible mercy and kindness of God. The second meaning of the word is that of a harbor or haven. In this context it is as though man has been tempest tossed and unable to reach the harbor or haven, and it is then through the rift of God through Christ that we may reach the harbor safely and find a haven from the stomes of life. And because of this Taul says, We, "R joice in the hope of the glory of God."

For the Christian "hope" is not a word of wishful thinking, instead it is a word that means confidence. "I have been hearing and reading of the so called "noted economists" predicting the future growth of our nation. Bur what most people don't know is that over 90% of the so called "economists" have made and are making dire predictions that never come true. They are the purveyors of aloom and doom and if they didn't come out with dire predictions no one would listen to them. And so one newscaster has said the only logical way to select which stocks to invest in is to hang the page of the Wall Street Journal which lists all of the stocks on the wall and then to throw darts at it and the stocks selected this way you should invest in.

Pagul was not talking of a gloomy time for believers but was saying that the teliever could and should have the confidence that he belongs to the Lord.
But it is more than this he says, because he goes on, "And not only so, but we glory in pribulations also."

Paul is saying that the pressures of everyday life, sickness, hardship,, persecution, unpopularity, all of these, produce "atience" inthe believer. The word used for "patience" is to abide under and suggests that the believer not only learns to abide in Shrist when all is well, but also when everything

is roing wrong.

(Illustration of Yorean Thristian)
A Korean Christian tells how he and his friends reacted when they were under great pressure from the communists. They used to say, "We are like nails: the harder you hit us the deeper you drive us."

That is what tribulation should produce. "his "patience" or shiding under leads to, "And patience, experience." The word for "experience" ix has to do with the building of character. And then it is, "And experience, hope." And as we said the word hope means "confidence." To then the believer is under pressure, and it is this pressure which produces the ability to abide under everything; and this ability in turn builds character which in turn leads to confidence. All of this builds up the believer to know, "And hope maketh not ashamed; because the love of Tod is shed abroad in our hearts by the Voly "pirit which is given unto us."

111 of this builds the believer up to the point where he has confidence because he knows that fod's love indwells him because he has the evidence of God's "oly 'pirit within his life. This is the "joy" we should have as Christians. Instead of roing through life with a sour, solemn, unsmiling face, we should exhibit the JOY that is ours through Christ. Taul tells us why we should have this joy in verses 5 through 10, (read these). Faul explains here that it doesn't makes sense what God did for man'ind. Feorle have died, and given their lives for friends, but the cases are few and far between of people dying for strengers deliberately and that is exactly what Jesus did. Taul is smeeting of 'alvation which which Justifies the believer in God's sight. But it goes one step further and that is, it "Reconciles" man with God. Tere is "A Dream Come True." For centuries man was alienate and separated from God and there was no possible may to bridge that sap. But God did it through Jesus Thrist. Faul says in Enhesian 2:13. "But now in Christ Jesus we who cometimes were far off are made nigh by the blood of Christ."

Put Paul wants us to understand it fully and completely. That is who in the 10th verse he says, "We were reconciled to God by the death of Lis Gon, much more being reconciled, we shall be saved by Wis life."

It doesn't end in the death of Jesus, but it continues through Wis life.

God's provision for manxis sinful man is not just a dying Savior, but a

living Christ as welf. He is Alive: He is able to lead us and direct us

and to clothe us with Himself to live this life with all of its pressures and

problems in Wis strength. That's what the Doctrine of "conciliation truly

means. It is a new relationship we can have with God through Christ which

was not possible before Jesus died for mankind.

Now it is one thing to know Reconciliation, but it is quite another to practice it. And practice it we must. To we have known this love from fod, we are to share it and pass it on.

To recordile means to make right; to make friends again and this is the Dream that fod made come true for everyone.

(Illustration of Thackeray and Dickens)
William Thackeray and Coharles Dickens were both Doctish writers. They
were also friends. They had a quarrel and neither would speak to the other
Shortly before Thristmas in 1862 they met in London and they refused to
eyeak to each other. But pricked in his conscience, Thackeray turned back
and seized the hend of his old friend saying that he could not been the
coldness katweenximenx that existed between them. Dickens was deeply
touched and his owner and jeslousy gave way to the renonciliation they
both needed. Thortly after this Thackeray suddenly died. In Thomas
Martin wrote in his memoirs, "The next time I saw fair Charles Dickens
he was standing at the grave of his rival. He must have rejoiced, I
thought, that he had shaken hands so warmly a few days before."

Reconciliation brings healing to both parties. It is heartwarming to mead of two friends reconciling before it was too late, like Thackeray and Dickens But how many other cases are there where two people refuse to budge and when one of them dies, the other lives a life of remorse and retreft in a church in Tanada two brothers belonged to the same church and both attended every sunlay. One part on one side of the contretation and the other sation the other side. But they had not spoken in many years. A visiting minister preached on reconciliation, the Toly Ppirit move in both their hearts and there met each other in the middle of the church, each coing to the other; there embraced and reconciled and the church experienced a revival in all of its members. That is what God wants from us. In the Cospel of Matthew,

chapter 5:25 Jesus says: "Therefore if thou bring the mift to the alter, and there remembered that the brother hath aught against thee; leave the mift before the alter, and so the way; first be reconciled to the brother, and then come and offer the mift."

Jesus is saying that to attend church and holl **tkixx* grudges or ill-will against someone is to worship wrongly. Is there anyone this day you need to be reconciled to? The not ask God to give you the spiritual courage to make things right with that brother or sister and see the healing process God can bring about. There may be someone of your aquaintance who has been seeking to have peace and up to now it has only been a dream. They not seek today to help make "A Bream Some True:"

St. Paul's United Church of Christ Butler, Pennsylvania Rev. Ralph Link, Pastor July 27, 1986 Chiming of the Hour Announcements Congregational Greeting Prayer Requests *Hymn No. 526 "Faith of Our Fathers" *Exhortation *Exhartation
**Confession (In Jnison) Father, too often we have been involved in a meaningless round of activities. All of this has kept us busy but has brought no satisfaction. Forgive us for being self-centered, and grant us new strength through a renewed return to your will for our lives. In Jesus' name we pray. *Assurance of Pardon *Praise: Pastor - Blessed be the Lord God People - And blessed be His glorious name *Gloria Patri - page 142
Hymn No. 458 "Take My Life, and Let It Be Consecrated"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray! Prayer Offering Offertory *Oxology - page 382 Scripture: Hebrews 2: 11-15 Sermon: 'Onward and 'Upward' *Closing Hymn No. 617 "Onward, Christian Soldiers"

an opportunity to teach children the lessons of Jesus.

Nev. Harvey T. Goodling passed away this week. If you would
like to express your sympathy, you may do so by writing to
Mrs. Lorraine Gallagher 2949 Ainsworth St. NW
Portland, Oregon 97211

AUGUST SERVICES - beginning next Sunday, August 3rd the
morning worship service will be held at 11:00 a.m. only.
The services will again be held in the Sanctuary. Sunday
School will be held at 9:30 a.m. BLOUD DRIVE

Ginny or call the office.

Varie MERINE PEIRAL TO- P.M.

Greeter for this morning at the door is: Mr. Clarence

and Don Kingsley.
Don Kingsley and Herb Shearer will be visiting the

Wolfe. Ushers for today are Dick Dally, Dick Mangel, Ed Walker,

hospitalized: Bobby Tedder in BMH -007

PETITIONS that werehanded out or that you took to secure signatures are due in today. If you did not bring yours please see that it gets to the office as soon as possible.

UPCOMING MEETING - July 28th at 7:00 P.M. the Constitution and By-Laws committee will have a meeting. Please be LITURGISTS are still needed for August. This is your last chance to volunteer before we start the draft. Please

come to the office or see the Pastor.
FLOWERS are needed for August 31st, November 9 & 16th. If
you would like to have a memorial for a loved one, see

75-DAY CLUBS are still available if you would like to hold one at your home. The only dates available at this time is only 28th and August 11th. If you would like more information please contact Tracey Smiley at 285-3038. This is an opportunity to teach children the lessons of Jesus.

JEAN INTER - HIBRIAL PGH.

*Congregation Standing + + + + + +

The beautiful flowers that grace our altar have been placed by Mr. & Mrs. William Johnston in loving memory of Catherine's father.

*Benediction *Closing Chimes *Postlude + + + + + +

Gris wee; the expectable of the proper of the control of the contr

The month of the state of the s

cripture: Hebrews 2:1-11

(Illustration of ""o limits" net by "lympic coach 20 wears ano) Thustration of " A finite teach of the ". . . Olympic team, compiled a list of what he considere' the ultimate in track and field performances. Le came to the conclusion that there were absolute limits to human strongth, speed, a flity and endurance. We said no one would ever run the 100 yeard dash in less than 9.2 seconds.

or: the mile in less than 3 minutes 57.9 seconds put the rhot more than 52 feet

pro ressive improvement in the Postrine we shall look at this morning. In that is the Doctrine of 'anchification. The word "Canctification" comes to us from both the Tebrew and the Treek. In Tebrew it is four the yord "ITTACE" which means to be "hallowed, to consecrate, to sanctify." In the Greek it is from the word, "TATIATO" which means, "to consecrate, to sanctify It is from these derivations that we also have the words "holy, saint, and sanctuary."

The estmirator Cated cam defines Canotification as: "The work of God's free Grace, whereby we are renewed in the whole man after the ima o of God, and are enabled more and more to die unto ain and live unto ri hteousness."

There in a putchell is what this Postrine is all about. But the one distinguishing shout it is, that it has three basic derrees to it. "e shall lock at those flree decrees using our 'crimture for this morning as our basis.

In this "cripture, the author of "ebrews had been speaking about encels in the first chapter. 'o like the Apostle Taul in last week's cripture, be begins the 1st verse of the Ind chapter with the word "therefore." The "Phorefore," is "there for" the purpose of surming up his words about angels. Now he having making a comparison between angels and man (Tel had openhed the engels as His scents and they were and one guite distinct and apart from Cod's other creation, namely human beings. Incidentally, I not only believe in angels because of what "cripture says, but from wket evidence I have been privilized to from time to time. Just recently I was telking to a woman whose busband died. The was telling me that on the day of her husband's death, their dor who was devoted to the man, stood outside his door and would not enter. he acted as though she were afraid to go in. 'e have no proof, xbuix xxxxi exextinix animals way of proving it, but It seems as though animals can sense the presence of angels and it is possible this is what the woman's dor was seeing. "of course have the "iblical proof of Talaam's

donkey seeing the angel of the Tord, when Talaam could not.

o in this comparison the author of Tebrews writes in the 5th verse: For unto the annels hath Te not put in subjection the world to come, whereof we speak."

'n' he joes on, "But one in a certain place testified, saying, "That is man, that Thou art mindful of him? Or the son of men, that Thou visitest him?" The person who said this was the Esalmist David, writing in the 6th realm. The we look at this there may be some confusion since it talks of the "Gon of man," and then in the next verse it speaks of his station in remard to the an els. Some people mistakenly think this verse refers to Jesus, but that is not true. The prophet Whekiel was of knowled many three by God as "You of man So in this verse it is actually speaking of mortal man into not Jesus.

The willing it: "" ou molest thin little force than the namels; how crowned the bin with clony and hower, of little to the order its variety of the hands."

The actual meaning of "Thou modest him a little lower what "is angala," is astably, "A little less than Tod." Bod placed man in the parties a crimenment known as the Parlen of Wan or in the parties of the committee of the commi

The not? Decause men sinned and turned from fod. The minals who word to be face to friendly were now turned assint him; he around would not yield its weight without handship and problems; men now became to die and life was not who it should be because of sin.

o Tou Periming to remedy this mituation and restore man to Timself acted and the writer of Tebrewo tells us: "But we see Josus, Tho was made a little lower than the angels for the suffering of death, crowned with long and honor; that Te by the grace of Tod sould taste death for every man."

God sent Jesus into the world and in order for "im to identify Limself with man, He became like man in all respects even to the point of being "a little lower than the angels." In other words, "e abandone" His role of being God, and became a "little lower than God." "e did this so Te could give "is life to restore man to Tod.

"he writer explains this more fully by caying, "For it became Mim, for whom are all things, in bringing many sons unto clery, to make the captain of their calvation perfect through sufferings."

Jesus had to endure the pain and suffering of death or the cross, "Cur Japtain" in order to lead man back to Jod.

han the writer offic: "For both De that sanctifieth and they who are sanctified are all of one: for which cause Te is not ashered to call them brotheren."

Terms, who became for in the flesh, or in other word, become a men is on the same lev " in man because of the party. But because of his identification

"tarting at top of page 3, "Jesus is not achamed to call us His borthers.
ind We is our brother if we are "is true followers.")

Ther add:

WRITER

- and cuotes from several "calms has in verses 12 and 13 and in these Tsalms

- and cuotes from several "calms has in verses 12 and 13 and in these Tsalms

- and cuotes from several "calms has in verses 12 and 13 and in these Tsalms the Taalmist is making reference to the Tessiah. The Calaborates a bit further in the 14th worse on the fact that Jesus took or human form and went through the hugan ordeal in order to overcome the levil. But in did this to free those who were under the curse of death and make it possible for those believers to be canotified, or made help in Tod's sight. (Then continue made 3, with: ""o what we are reading etc.")

with mon, on because of what Te lil for man, Terms is not nohemed to call us it borthers. And 'e is our brother if we are "is true followers. for 1 to the new working have in that all manking has the possibility to be n in im n and product "More de mora vas en ivian l'asmalla sion; outpure sive made also into the altimate a matility mine. ' i'i. . A believer has this cancification completely and impdecately when he becomes a believer in Jesus Thrist. Ind actually when we smeak of "erctification and its three secrees there are two of most decrees over which we have no control. The first is as we said, "Tositional Conctification "he second is ""Itimate "anctification." "ith " ositional 'anctification" we have this sutematically in our standing with Corist as our layion. Tith "Witimate 'anotification" this will take place in 'od's eternal kingdom. This will be manted to all believers and will be the couplete perfection riwen by Gol to each 'eliever. To' the thir to ree, that of "Trogressive pretification" is what we should be about in this life. " regressive "nuctificatio." is the or min process in which we seek to now more "hristli'e in our lives.

(Illustrative of in. ic lacinthum and prostitute)

To John Lacinthum, wells of a versa coming to see him for connecting the comming admitted that the was a prostitute. The coid, "Theolikelm; The desparate." Iften in. Isolathum spoke to her about losus Christ has been a could share her life, he asked her if the would like to do feet Josus Christ as her lord and evica. "Yea," the replied, "Tive had it with this life." The properties said, "Tow I want you to do semething. To you have a hear faicht lists the names of all of your confactar." The locked of supervised and answered, "Yea, "The." "Soirthum said, "If you really meeth it her you accented thrist of your lowior, and if you really accepted like for viveness and are soint to live for lim, let's celebrate too burn that lock rid now. Tet's celebrate your lew limits and just provise the lord by toking that once." The said, "But it's work a lot of money, a lot of money." Br. Soirthur responded, "I'm sure it." Tutting the look back in her purse and locking him in the one she said, "I don't want to burn my book. I west I don't perlim of Jesus, do I'm ind abe left.

In order to really progress in 'anothication we must have the desire to do

In order to realty progress in 'anchification we must have the desire to do that which is necessary to live differently than we till before we me! Josus Christ.

(Illustration of permous, pious church member)

I pious church nomber who thou it himself to be a wear cod Christian visited the Tunior Contriment of the Tunday Tolool. The Tunorizendent asked in to day a few words to the Cops and wirds. The atopia empously before them and maked, "Tay do you think records call me a Christian?"

There was an embarracsing silence, then a small voice from the back of the room said, "Tecause they don't know you."

anctification is provided through Jesus Christ but that is the extent of it being submatic. We must seek to live it, to work or being a Christian. It is more than just being called one because we are members of a Christian Church. Jesus said, "Develore by their fruits pe shell know them." It. 7:20 The life of the Christian of roteles on before each of us. But the road isn't smooth nor easy. In that same 7th chapter of Matthew Jesus says also, "Enter ye in at the strait lite: for wide in the way that leaded to destruction, and many there he which to in thereat: Tecause strait is the note, and narrow is the way, which leaded bunt life, and few there be that find it." It. 7:13-14.

The ste is negrow the lost "from 1" but as we travel the road it leads even "Toward." Tanctification is merely the dealy living of the Christian life secking to put away from our lives those things which do not belong in our lives. Thus we strive to live for our lond Jeous Tarist.

St. Paul's United Church of Christ The beautiful flowers on the altar have been placed by Mr. & Mrs. Gottlob Kradel in memory of "Sisters." Mrs. Genny Nobach will greet the congregation at the door August 3, 1986 this morning. Ushers for today are: Marty Henry, Dan Bosko, Frank Crawford, and John Snow. Bill Pflugn and Howard Jaillet will be visiting the Prelude "I Know Where I'm Going" Chiming of the Hour Announcements hospital this week. Attendance for last Sunday was 108 with 7 visitors. Hospitalized: Wm. Zavacky Sr. - St. Francis Hosp. in Pitts-burgh, room 2304.; 2007.

Liturgists are needed for August 17,24, and 31st. If you would be so kind to help us out please see Ginny in the office or call ner at home.

NOUTH POOL PARTY is scheduled for Tuesday evening, Aug. 5th. Congregational Greeting Prayer Requests
*Hymn No. "I Love Your Kingdom, Lord" 541 *Ascription *Exhortation ANOTH FOOL PARTY is scheduled for Tuesday evening, Aug. 5th. Any interested Youth should be nere at the church at 5:30. The van will transport all of the Youth for their party and return to the church at 9:00 p.m. Please come prepared for swimming and a bonfire afterwards. CHOIR is about to begin their fall season. If you would like to be a part of the choir, we would be glad to have you. We are planning to begin practice at the end of August. More information will be forth coming. *Confession (In Unison) O Lord, we admit that too often we live on the surface of life. We are afraid of the depths, though we try to hide many things deep within us. We are also lazy and often uncharitable, judging others by outward appearance. We are troubled by the thought that you see within us. And we find it almost too good to believe that you accept us just as we are. But Jesus has shown us it is so and we trust him. More information will be forth coming.

Congratulation to Mr. & Mrs. Ron Litzinger (Theresa) on the birth of their son this week at the BMH.

The Pastor will be on vacation during the month of August. Next week we will nave Rev. Vance Neal with us as our guest speaker. If you have any needs during the time Rev. Link is out of town, please contact Ginny in the office or at home. We nope that you will continue to come and support those who are willing to come serve the Lord. If you have any special requests or prayer requests, please see to it that Ginny has the information before the 11:00 service so the speaker can be informed.

BLOGD DRIVE is in the works with Spang Co. We hope that you will take a minute and read the enclosed paper, take a minute and sign up. Remember only you can help give the Help us to live always in the consciousness of this truth. Amen. *Assurance of Pardon *Praise: Pastor - Blessed be the Lord God People - Blessed be His glorious name forever. *Gloria Patri - page 142
hymm No. 436 "For Those Tears I Died"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray! Prayer Offering Offering
Offertory "Chapel Chimes"
*Doxology - page 382
Scripture: Romans 8: 14-17
Sermon: "Joining Royalty" will take a minute and read the enclosed paper, take a minute and sign up. Remember only you can help give the gift of life. For more information, please call Sandy Sheppeck, Lois Stokes, or Peg McClymonds. *Closing Hymn No. 543 "The Family of God" *Benediction *Closing Chimes *Postlude "Trumpet Processional" *Congregation Standing 7 131 11711 15 545

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(Tilestration of Brain Permiser a contener and them a Tucheus)

(on July 23, a 66 year-old red brized tirk steeped into a church and in a few about minutes became a many of a repul family. Tarak Terroron was larm and rained a componer, but by her marriage to Trince Endrew ale last tiled would effect.

The population.

(Incidentally, this is a codexample of the folly Trimit being it control of a cituation lon before events tale place. The new planeing application to the first beautiful to the first beautiful first beautiful for this server many population. The the Toly aimst beautiful of this or timestolist.)

That is unlike likely terrorson, every person who claims the more of Christ introductly becomes a part of repolity and it doesn't no ser what your station in life, or who now are connected to. This is the local and first doctrine we are locking at, and it is the "Doctrine of Clartion." and Terrorson Joines royalty by assimilation, but every believer joins royalty by adoption. Faul puts forth this doctrine and in particular he speaks of it is our originary for this morning.

Te begins in the 10th worse by coping, "For a many as one led by the minit of God, they are the sons of of."

Taul is telling here of a smiritual fact which many today want to waver down. Tiret Ful says hat, "is many as are led by the pirit of Tod." Yet all needle are led by Toda's Trimit. This focan't mean that the Tolar minit is alless from the individual lives of many seconds. Takker, it is that the pectle take obscace from Toda's Tolar Trimit. Her normans less had become, or have beend it many times, and they choose to not accept it. Thus there is no such thing so Toda's the Tolar of all men. There are those who meint to the Rospel of John and say that it says there that Jesus made it all manking as of Toda. John 1:12 states, "Ind as many as received lim, to them or the Tolar to become the mone of Toda."

The interpretation is that those who "received lim," are those who released lim into their town or villare, or into their homes; those who screed that the was something out of the ordinary. To these meable, they became the sons of lod. Into the verse down't end at that point. It can on to ray, "Twen to them that believe or 'is name."

It took not only receiving Jesus into the home, or foun, or village, but also believe on Fig. That means to accept Fig for what He was only but is lod in the Tlesh come to receem manished. But we must include the lith verse in this to complete the Floor. In tells we, "Frich were been, not of blood, nor of the will of the flesh, nor of the will of man, but of lod."

The means true sons of led are not born phisically through a years, nor are they the result of planted parenthood, nor are they he decision of a young countrities it is about time to start a family. They are born inchest, spiritually and that is of lot. There is not introduced about it expens to

hear the word of 'c' of then let the 'oly 'pirit convict of din ord make the decision to accent Christ as lord and Tavior. That is leing been a sain on' the only way to become a "child" or "sen" of Cod.

(Filustration of missionary in Tentral (memics and challenge by men about the ew limit)

I recionary was prescribed in Central Therica in a little charel. This sermon was on the Ter Tirt. It the close of the convice two men came to him and said ther didn't believe what he had presched. One haid, "You said we are descended of Tham, to you not?" "Ter," he replied. "Ind you said weened to confid of Tham, to you not?" "Ter," he replied assin.

"Tell then, does that not prove that we are all children of Tod?" The missionary tointe to axxmaxken one of the wooder benches in the charel. "The mode that bench?" "As a represent," they all replied. "Tell, do you call that bench the for of the compenter, on the child of the compenter?"

"Centrally not," they replied. "The not?" the missionary also a "Pecause it does not he either of the compenter in it," one of there elied. The with helmes the missionary also, "To you have the life of Tod in your Tim not talking shout alwical life, mane spinal existence. I'm talking shout alwical life, mane spinal existence. I'm talking the chiral life of Tod." they had no maker.

ind pechde don't have anchors ther confronted slow the spinished religible which all makes a pensor to bill on the of Cod. To Faul these, "Nor a many to the lad by the minit of Cod, they are the torn of Tol," wall4.

Then he hads: "Ton yo have not received the aminit of torisms and the Secont

TG 179.

The word "mixit" is in small letter; and doesn't apply to the Toly mixit.

t is the crimi within the mence which makes him uniquely bimself. That
cuiri' so ists of the knowled e Tak we are born into this life in bords a.

To we shave the six on leath. In some ecome it. To Paul in making the
moint that it a believer occum't need to fall both isto that old put are set
theoreties, by inversal be continues, "To have received the himit of election
whereby we can, 'This Bosher." we let:

The the word "Prinit" is once a min conitalized which resus the Lely Prinit.
The Toly prinit within the heart on life of the believer lee's him to any out "The Pather." This is nimply a very enleasing term capture to led, "I love you was much Pather." Take you ever been so filled with the wowder and codness of the love of had now felt like you couldn't express your joy. You felt like capta something or faint some "Ling; maybe high; mour hoels in the sim on like the somereded acting, "To, oh, oh, "errots." This is the result onely in "here," or "Taiso the love out town out to an expense of terms." "These are general of the result of the result of the result."

In this warme 'which to the low. "Mortion." This that a word the was conditably forcion to the leve. There was no much this is their lives or reli ion. The it was a mais part of the lives of the orans. Total in the order writer of the leve estament to use this word. This attricts reculing to his writings. But it was a mart of the lower life or outture and Toul understool this. The Bowan father had shouldte nower and southed ever his

family. In the early days that nover expended of life and death! I for an act never actually came of are. To matter you all he was he was still under the mule of his father. The father had absolute control, attained messacion this made quention into emphism family warm difficult. To in order to adopt out of one family into mother, it means lervish the control of one father and you into the absolute control of mother. Tone were adopted from one family to another where the one family had no cons. The control which he had in the other one. The was accented completely as and. There are reversed this a which were significant about those a family miss which had is alludity to in this crimture. To whites in the lith verse, "The mirit lingels beared witness with our contrict, that we use the children of Fod."

To make the adoption leval it require: T witnesses. We reason were that if the adoption father dies in a dispute opines concerning the right of the adopted contours to be the being, one of the T witnesses can over forward and say that he knew all of this to be all. The Toly minif is our witness that we are the 'one of Tod. We can and to been better to led because the Toly pirit lets as know this. This is what I was argin at the very beginning of this messers. I didn't know expending stout family engaged and it is messere "Joining Toyolty." But the Toly minit all in 'e led and mide is that direction. A rinor point, but nevertheless 'ed's minit working with a training working with messers.

Then boul points out, "ind if children, ther heirs; being of lod, and jointheirs with Whrist," we live

Twenthing in the most life of the elepted nor was done away with. The letts is my wors discolved, he became completely a part of the new Carily. For the believer this is acqually what becomes. The old life is wherem off and of wires we a new one. The believe of all that to has for us. The worse that this, we are not just being of od's his for, we are "joint—heire" with Christ." Tesus is our brother and an auch we are part of the for ils. In our new Montity will lim, we inforit all that We has. That incomplete in the form of the same, "If so be we a feer with lim, that we may be also lerified together."

The microtion we lowe through Thrist which makes we distinct or room of Tot, is a complete identify. To shape with the in ell things. The listic we for the wife of the wife of the wife of the wife of the world of rooms and interest of the world of the cointy because we because we dere to be Christians. To may be welled a root, rejected to the world of out of the cointy because we the world of out of the the world of the cointy because we the world of the cointy because the world of the cointy because the world of the cointy the cointy because the world of the cointy the cointy of the

the control of the through of the boundary of the plant boundary. The class to along the control of the control

(Tilustration of Touis (VII in France)

upin the Tranch recolution Virting VII of his wife the outen were
empouted. — ein son who was no virtanel as Touis VIII, who haven were
the rever e of the proble was no three that they wented even this child
enadic ted as a successor to the Impre. To west to be been a priconer and
forever in rive of his mint to meigh. That ever replacement in the in
literation to be as impress.

o he was misse union the tytols and avil men who brained his simil to "is" avil "ou bts, "is became to evil lest me, and his lime to speak all comes of avil words. The in the misse of this, this vous unburse, but would have see this comes to be the laminal on the world come out, "seen't see it, I can't do it, for the laminal on he shing."

In on to late the world joined with rowalty, the Tirm of the Universe. Turn he fell into air and thought ovil, livel swil, and was unable to accome from it. But frequently there has some forth the desire to excess from this prison of sin and evil and man has cried out, "because he knew that he was form to he have a relationship with the Tirm. Too resolved this relationship through Jerus Taris', thus rekin it possible for all manking to be "coining loyal to" e are children of the 'in when we belong to Triat. All that We have is ours an will be for all cornity.

St. Paul's United Church of Christ Butler, Pennsylvania Rev. Ralph Link, Pastor Sept September 7, 1986 Mr. Dale Rice, Minister of Music Worship Service Conducted by: "MCC NTAINTOP EXPERIENCE" Welcome Invocation: Leader - Into this holy place we have come to pro-claim the love of God, owr Father. Congregation - Thank you, Heavenly Father, for creating us and caring for us every day. Leader - We have come here to tell again the story of Jesus, God's Son. He rescued us from sin and death.

Congregation - We know you to be our only Lord, Jod's promised Messiah. You are our Saviour and Friend. Leader - we honor God, the Holy Spirit, who enables of to understand and believe what the scriptures teach about Jesus.

Congregation - We praise you, O Holy Spirit, Yo. blord the story of our lives with Jesus' stony.

In Him we have new life. leader - We know that we have sinned against you. leader - We know that we have sinced against you.

Congregation - By your preserving love, grant as your forgiveness for Jesus' sake. According to your caple mercy. Erase our sine.

A'l - God erases everything we have done wrong. Our restores to us the joy of our salvation. He fills our hearts with gladness that our mouth may sing his praise.

Opening Hymn No. 67 "Blessed Assurance"

Songs by "Mountaintop Experience" The Lesson: I Peter 1: 3-9
The Creed Offering Offertory *uoxology - page 382 Promotion of Sunday School Students Presentation of Confirmation Bibles

Prayers and Concerns Congregational Hymn No. 92 "The Solid Rock"

Message: 'Peter, the Rock"

Father of Light Snine down on me!

The beautiful flowers on the altar have been placed by Mr. & Mrs. Clarence Sherman in memory of Norman Sherman. Attendance last Sunday was 80 with 12 visitors. Acclytes: Jean Henrod and Make Gamble
Mary Low Davis and Marilyn Snyder will be visiting the nospital this week.

Unners for today are: Marty Henry, Frank Crawford, John Snew ani Dan Bosko.
Mr. & Mrs. Lloya Link will greet the congregation at the door this morning.
Now mery will be provided today by Beth Tait.

Nospitalized: Mrs. Tresa Nicholas in BMH

aro. DAY - special Olympics in Rehoboth Hall

ThewaDA: - We will begin to cut up some apples to get a head start for our work on Friday morning. We will begin at 5:30 f.M. in the kitchen.

FATBMY - BFW in Rebototr Hall

We will be making sauce for the apple bother.

We need luts of help and will begy, at 3:00 and the serve in the capacities of leaders for volunteers to serve in the objective for leaders for troops. If you have of anyone or if you are intercuted, please could fawn Kepple at 2d2-8415. They would appreciate all the help we could give them. They would be leaders for diffusions, in the frequency. A free will offering will be taken today for the group Mountain. Top Experience. This will follow the regular offering and will be taken up by some of our youth.

Confirmation classes will begin on September 16th at 7:00 CHOIF has begun its practice and we are looking for some more voices. Please come join us and the fellowship

we share.

Song: "By My Spirit by Dana McCoy Benediction: Sung by Mountaintop Experience with the congregation joining in the Chorus.

Chorus: Shine down your light on me, Let the people see,

That in Your presence, Darkness FLEES'!!

St. Paul's United Church of Christ Butler, Pennsylvania Rev. Ralph Link, Pastor September 14, 1986 Mr. Dale Fice, Minister of Music Mr. Roland Thompson, Saxophonist John Penrod and Mike Gamble, Acolytes Chiming of the Hour Ar.nouncements Congregational Greeting Jovs frayer Requests
*Hymn No. 497 "Like a River Glorious" *Ascription *Exhortation *Confession (In Juison) Almighty God, who is rich in mercy to all who call to you: hear us as we humbly confess our sin and implore your forgiveness. We have proken your laws by our deeds and words. We confess our disobedience and ingratitude, our pride and selfishess, and all of our failures and shortcomings toward you and our fellow man. Have mercy on us Father, that we way enjoy newmess of life. Through Jesus our Lord. -Kyrie *Traine: Pastor - Blessed be the Lord God People - And blessed be His glorious name forever. * Aloria Fatri - page 142

* Aloria Fatri - page 144

* Aloria Fatri - The Lord be with You People - And with Thy Spirit Pastor - Let us Pray! Mfering Offertory - "Tis So Sweet to Trust in Jesus" **Noxology - page 382 Scripture: Psalm 42 Sermon: "Cod's Answer For: D And D" **Hymn of Invitation No. 481 "Fill My Cup, Lord" *Benediction *Closing Chimes *Postlude - "Fanfare" + + + + + + *Congregation Standing +++++

The brautiful flowers on the altar have been placed by Mr. Arthur Snyder in memory of Mrs. Annetta Snyder. Arthur Snyder will greet the congregation at the door this morning.
Ushers for today are: Helen Figmer, Phyllis Tait, Alma Dally and Sandy Sheppeck.

Kursery will be provided today by Mrs. Bonnie Gannon.

Herb Shearer and Don Kingsley will be visiting the hospital this week. Attendance last Sunday was 146 with 30 visitors.

**Richard Sunday was 146 with 30 visitors.

**Richard Sunday was 146 with 30 visitors.

**Richard Sunday was 146 with 50 P.M.

**PART DAY - Operal Olympics 7-9 P.M.

**Colden Circle at 7:30 P.M.

THURSDAY - Many Mantha Circle meets at 10:30 a.m. FINANCE COMMITTEE will meet on September 22 at 7:00 P.M. FIDELITY Bible Class will hold a Tureen Dinner on Monday

and threet. We will also have a 'bakeless bake sale' as part of the even' g. part of the evening.

MYPLE WITTEP orders may be picked up today immediately after the service. We also have extra for sale. Also a rig thanks goes out to all of the help that we has for maxing the sauce in preparation for the apple butter. We also enjoyed all of the help and fellowship we had cooking the apple butter outside.

YITH GROW will meet tonight at 7:00 P.M. See you there!

MAIPHER'S CONCERT is scheduled for the end of October in Pittsburgh at the Syria Mosque. If you would like to go please put in your reservation now so we can send for

evening September 15th at 6:00 P.M. Meat, dessert, and beverage will be provided. Please bring a table service,

please put in your reservation now so we can send for consert tickets. When making a reservation, please be willing to pay for your _tickets then. Deadline will be Jeptember 21st. Please see Ginny. Tickets are

\$10.50 each. SENDAY SCHOOL TEACHBRS meeting will be held on September 23rd at 8:00 P.M. Please as a teacher come and share your ideas for launching a successful Sunday School year.

Community Hible Church - Casamore, Ta. - Certember 26, 1997 Prelude "reetings/Jova/Announcements/" rawer Technotis ible tudy after church htis morning Ascription
Call to Worship:
CIVE THE LAME OF SHORY OF WITHEST PRACT:
YERSAMO THE LABOUT HE BEAUTY OF WITHEST.
PRACE 88:2 *Ayen
(iffering/Prayer
*inxology
Tastoral Prayer
Nymn
Toripture: Teals 42
Cermon: "Tod's Columion For: P. 8 5" .t. Maul's Butler
9/14/86 .ymr *Readiction *Postlude UNIPOLEN = JOHNN / JEAN

GARY

pressed that even possesses the possesses that even possesses and all day while I'm at work but when I go home, depression sets in How do others handle the loss of their children when they leave home?

Thank you for listening DEPRESSED

Scrip: Ps 42; Cerm: "God's Solution For: D And D" (Ilus Dear Abby on Despondency) MAT IS HE PROBE MAN I KNO HAS THIS ON BAK OF CAR, & ANED IS-I KNC WAT MINE IS - BUT HE REALY DURNT IE I WEE SASK U IMPIVID, MAT'S HE PECS, WAT JUL H SAV I I THIMK OF THAT, I HIN THI, I MENTELITED THY GRANDWOTHR OF MY -Andittiew . SPIN MY, PYRONE MAN PROBE ONE KIME OF COMP. & NEX MKE WILL IK SEM THE R O HE C THALK W/THEM & TH/ANGRS HE HAS 2DAY LK AT=DEPRESSION & DESIGNERMOY - GOD'S SCLUTION FOR THEM LK INTRO OF PS 42= WE DON'T KNO WHO CHIEF MUS WAS, BUT DIREC SHIM MASCHILETO TERM IMPLIED INSTRUCTION & MENT 4ALL FEO 2B TAUT 2 BEHAV MISELY FOR-MEANS BLUTG 2, & KOPAT REPER 2GRP CALLD-KORAHIDES KOPITES. 8 WER APPTH STNORG OF PSALMS IN ACROST I'I. P. OF LAY & PS 43 IS ACTIVE CONTUNITING OF BS 42=MB DBAL 42 Day wrot wen flee fr/JC" BANDO THE I'M IN EXILE N OF PALCTING & VLVY 2B IN JERUSALEY VS 1=OF THEF CHAS BY HANTH, THE STREET, MS ATRIC STIL THIRSTY VS 2=DAY EXPIRE WAI MAN DESIR 4CENTURYS, WAT G OUD GIV SRELIASE HIM FR/FROBS & SING OF LIF JN 7:37-J" SAY-IF ANY MAN THIRST, LET HIM CUMUNITO ME & DRINK C. WAS AND BAY BOY & NEVR FUL, BUT YOU COMEAN OUD OUR FR/GOD DAY 8 O'D JEN WART ONY SAG AS SORIES PT OUT FX 23:17=3TIMES IN TH/YE ALL THY MALTO SHAL APEAR B4 IN/LORD GOD (EXAMPL YOW KIPPUP, YESTERDAY) FEASIN-PASONR, TENTOOST, & PABRIMOLI DAY DEPRESONAT BOWN KIN FRANCE WHER MANT BEICH PEEL LIKET? VS 3="TARS LIK FUL, NO OUD TAT & THOU ROUS NOOK HIM*HER G DAVYS? VS 4-KARMI BAY STIMS WENT THMUL, KNU THUE G WAS, & IT WAT BUD WE 5=4MEP BAYS FAST & ACK WHY DEFRESS HOW CAN CAPCUM D & DSS (ILMS MAN TRY COMIT SUICILE & PRIEST TAIK SHIK) T BOUT DAM AND DEFORS PEO GET='EI ALL NEED DO, SNAP OUT OF IT LISM WLED B PT SOME CAN MAK DIF IN LIF, TY/ONE HAS AMERS AUS VS 59-DAY MUI THIS & FEL BAK ON IT COUNTENANC IS G'S FACE, & NOW BAK CIMPI LIF, END IT AGIN TOS 6-7-DAY FAI BAY I &D =MT HERMY DIEG OF ZOMI & SNC AMK JORDAN MIMAR-ITTI, & DAY AT FIAC THOT LITTL OF C'S MAJETY VS 8=DAV BOUNC OUT D & D,& MMU G BUILD THIS=FYAMP DAY & NITE FROM AN 8-UTLA BUK ACIN & I' DOCH A\IND'S BA CHA ANIMO FAK HIR FIL Land one Colonia S awa' Ale the trans all ale (11, Sand all ale (11, Sand the follows % in Ale main sala are lina) THIS WAT LAW PISCOUP & ENT PS W/ TORDS=VS 118 FR/OF THO S LIFT DAY PROUM STRNG K OF IS AGIN DAY CAM THRU THIL BUTTR MAN THAN WAS B4 & SC CAN AMY OF US THIS WAT G CAN DO AU, OR ANYONE U KNO GO THRU PEPTHS DEP IF THIS UR PROBEVS libread=GAY YES, LORD I SUREMER MY WIL SURS I PLAC MYTHIF UR CART & MY WIL LIFT U, & HOLD U, & SHOUL

TIS INV LIK U HAV TENT KNOWN B4

The control of the co

Cominture: Taslm 42

That is now much lem? That is it that is bothering you or troubling your researcher of an emendabilizer. But periously, each of we have a reciler. which manifes is comething that pay have bothered us for posts; co it may be a unchler that erops up from time 'a time. "" may eyo, he several much leme. "if there isn't engage the car of 'mount life without problems of one lift or another. "econnizion this, Thelieve it is importaine there as look at the of the typical machlers which many of an encounter and seek to onesk to there are less is the solutions los has for them. For now until livent we will be locity of different modiler end work. I may smeak to mour probler and marke we worth. If there are and lend wow feel could be allow to the list, placte let se bour oul in a cuture enjer we could man't be gover them. A'd merring we are of the last two of the read corresponding of the awa more face; fro line of the. They are "Temperate; and harmademan." The fire already a rate of at the control of for more to ask the charting "The many of now more of demperced or lesmondents won, fer honds would be release. ". " in 'ecopoe if compar all meeple. 'non't t' pe do a them wow tot the liver: Don't won feel live notody undemotoped or coper of timen? To you ower feel you exemin impreciated? (or like longer "" conjet the on demit "פשרת, שו הו "נפן "שמוני בין "בינון בינון בין "בינון בין און הו לון און ששעבט שני ביני self-nity, wholever you may cell i' in scrupily dempenaion and Sempratency. "The ADD" Fools is ontitled, "To the offet musician." I don't thou the trat wor, but it was directed to that man we have the was. Then is alight thisechil, for the some of lovet." The mort "thootil" is there with xxxxx in-Ther i connection. It was not meant for the idelint alone but for its odin in momental ob they could learn and in ins it here in he are minely, especial-It along the thir and tal. The word "top" meshe belong to and the tops " and of 'ore' refers to the norm known of 'cos' iter, or Torited who were the amodified oir and of the halve. It is interesting a pate the differempediatives the column of the Talme of the Torniltes. There and The landman authorities to smid, or its those " alos land" when the pure elousi, or lord to the title for let. "The lord is must be end," suicity cover to ind. The logaliter up the wage ""lobin, or lot" in their Tuelus. Too this 'Ord I wilm it setually continue' in the 'Ard Cools. They are both a autenthofuthenwhele foined toreller and if you pead the tap? Pasin you gen re ilm see in it a continuation of the word Toolm. At for this copy we of the see the tone the tone to authorating of this tone teals toof 'ama', but it is misimly Portion of anestic "'non be 0-1 . -: . בינינו בנינה סיבון השנים שמים משום משום בינות בשני בינים. ב

Tut the occasion of this selm is when or id was floater from his own don theolog. The was actually in oxide living in the for north of Thombis and papers to be back in his beloved termoslem.

The calm having, " the hapt neptath efter the water broaks, or neptath mose, and after thee, a fort."

The commarisor is that of a feer which is perhaps held of saged and numbed by the hunter running for a period of time and wention desperately a coldinate of unter. But when he comes to the stream for the drink, the atteam is fried up, so he still had this treat thirst which is not being evended. The salm continues, "I soul thinsteth for Red, for the Tiving Ted: when shall I come and appear before Ted?"

rold in excess in the decire of them had for conturies. The the deer whose thingt could not be exempted his serm could was chimphin. For that only the living had could live him one that was release from the problems and sink of life which hearth im. In John 7:47 Jeans said, "If our can thirst let him come unto e and but he."

Jerus was the enternant has easily we nearthing for and never found or asw. "Un he had the come for "c" would send "in and never "inself to all mantial. Unternative only weak week did Tamid have a thirative coul, "e wented to be able to annear before fod. "e was Jewish and it was a content for all most Jews to once a before fod in the Termle in Jerusalom. "with a cood Jew "avid have that Tolm "cripture neighbor out in modus 2%:17, ""whee times in the year all the cales o'all unnear before the Told Col."

The three ampearances were the Teacts of Passover, Tentecost, and Tabernacles Tavid was being bent from the worship of Tod which he desired and so he was Despondent and Depressed. It had an adverse effect on his life because he was not where he wanted to be and it seemed as though life had dealt him that which he didn't deserve. Tave you over felt like ther? Taybe with now that is 'ow you feel. To how do you deal with its

David continued to lamour illustration in the terms have been made to be an interest in the state of the ment of the state of the terms in the state of the state

vii continues to recall, ""en T momenter There this a, I now out my could in me: for I had one with the multitudes I went with them to the Tours of the with the voice of xxxixe for any masses, with a multitude that tent tely of the country of the

Te besilters lack to the times then he liver there lod was because them wort to

This though degree are in the periody Toroid emissions, " it out how count form, out to me?" in it mentions that he in degreesed, but more than that, "Tour can be over-

(The tradition of man trade to commit spicide, priest i his accommo ing stemmed out of a willow outo a labe of the ton floor of a limit init! Inc. on the police or mixed and the disperson. The religion leaded to coll the most must be at a serious the disperson of logic was the mise to the disperson of the lumber for mental and a serious of the mise the man bed at each out. The religion of the lumber the man bed at each out. The religion of the lumber the man bed at another the mise the man and the line, so con had not to the following the mise the lumber of the mise the lumber of the l

To make the set of the line like win think of the set love you, like you fall that the set of the set of love you, like you fall that the set of the set of love you, like you fall that the set of th

was a kid."

o muior: raid, "fole diek"

o mun ribed, "fole diek"

bui i'o muier raid, "four mun dur dur muntertonn."

This is given the same property of Tempercol people recoins from those who for it prioriting the ajragmetinges of the derressed. The name we tee teen the mle and, "'ell, all that so in on means to be is to amone out of it." in the depresendance accessed of or in tall, "You don't need to be donnesof." Than there is a find administ. The four the form meets to le moirte? to the the the car make difference in his life. Le meet the The who seems and whome to whom he are look for help in all circumstances in life. . hards. David fell back or the enim 'ne w'e could help bir on' in the Tto veriete sure, "Tone mon in .ed: for I still get regise tim for the lelm of Tip courtenance."

The countenance of God is Tis face, Tis fixe Clory, We list chinis - into the life of Tomil. Te had known that counterance tefore and forsotten what it was like after he became kind. Tut now that he was block to the simple life of living ever from ease and luxury, he remembered that light and Hory and it ave 'im a serse of these.

Tut just as Tavid was brought from the depths of desprir to the beight a pair so be must have alimned hack into his derression were suickly. 'm' we read

in the 1th and "therees, "O me led, my soul is cost down within me: therefore will I revember "see from the lond of Jardan, and of the Cornenites,
from the hill lizar. Soon calleth unto loop at the noise of Tyr wetermouts
all "De names and "or hillows are onne over me."

Tavid yas none it. oppor which was actually made up of a ridge which atretche' for low' of miles the war mis on of three modits. The Property of melti. onow of the e pecis distrike danker were the original scumpe is fiven Jonan. Exciplinate of the flowing of this fiver have a one

of an authorn hill colled "'izon" dich menno "libble." Togic was memanaled for a lock and whome he are he brown to all locks "libble" or communed to the rejector of toc.

The flowing of the free Jensen was home called a mind ble flood which had had eather to good when the capth. If of the we eponemia respect to good the first eather to fill our concept conjustify. All oresponds. In lower were level to good, from all the received limit of the model the model of a rimital flood, and received limit of the model of the last limit of the received limit of the last limit of the model of the last of the model of the concept of the first successful of the limit of the first floor that had been also as a received in the second instance, the model of the last limit of the last limit of the model of

David were a new bleves to know the duming the lag and one word income bin.

The duming the lag thing a good not account. The when the lagbreau falls and those is no list that the depresacion leavens. But laying yould go fully augustant and would not only be with him duming the lagratume, but Tis son would be with him and he could pray to lod and below he had someone to speak to, who heard.

"I will name hack into a brief period of deriversion on ories out a gip,
"I will a mount. od my rock, """ best "out for a met "by to I mournin leadure of the approach of the enemy" is with a cond in my longs
"i e enemies reproach me; "bile they approach up to me, ""ere is the lady
by art thou can down, or sould had we art thou discussed within

This deprecian docum! The man to be at deem hard on it was at the atomt of this calm. The deciment feeling the lack of closeness, the communication which he has enjoyed when he was heildly the lindow and converges their corner enemies. In the widest of some he considered so friends he was held represented to an enit way, "there is now "ad now the now need ""my" "there was a certain in retier looking in his life.

(Illustration of all school terchar in her lave)

(Inthday and the maintimer for a school terchar who celebrated her "Oth inthday. It was his blighted her he merence of many of her former students. He has too he achael in one of the scoul accetions of "allimone. after the he character of the achael there were repeated instances of juven-like crime in foliacuency. What his least her would there are a charge, a time the character hood citizens, mer and women of tood character. one looked doctors, lawrens, ministers, educators, henovable are there in the achaever, it was no socident the on this areaisles the or to ored.

In the or to ored.

In each of the acae to that make for tracing a percentage of acceptance in our could, "at a family thous. For I look at the mount reachers in our could, "at a family thous. For I look at the mount reachers in our could, "at a family thous. For I look at the mount reachers in our could today, no well equipped with her initial and look into a like the count reachers in our could today, no well equipped with her initial and look into a live but love."

no that is lade adultion for Transidence and Tampersian. To in his lave there all also. This is what hards ficelly discovered as well. To ends this half with he words: "Tone there is lod: for I shall get proise him, who is the health of my soundanesses, and my lod."

The the lepths of it learns lever and learners in a little large of ecome the street limit of Tapeal case a six. This was early a termonally settle light was a mean whereby to a of penulthered large and he come through the life a letter man than ever.

This is with Total do for you, or suppose who is nois through the dopths of Termin. In which is pour mobiles, "Tone thou is Tod: for you whall we nested "im, who is the health of your countenance, and your Tod." I he time! Time tone on the termination of the tone of the termination of the terminat

St. Faul's United Church of Christ Butler, Pennsylvania Tev. Ralph Link, Pastor September September 21, 1986 Mr. Dale Rice, M. nister of Music Mr. Roland Thompson, Saxophonist Acolytes: Keily Mangel and Meron Hewis Frelude "Autisin Glory" Chaming of the Hour Announcements Pongregational Greeting Prayer Requests *Hymn No. 323 "Holy! Holy! Holy! Lord God Almighty" *Ascription * 'onfession (In 'Unison) Most merciful Father, like the produgal we come before thee to admit we have sinued, and to ask your forgiveness. Yet in our distant land, we hear thy Churit saying, "Come home. By that ware spirit make us clean that we name. By that warm spirit make as clean that we may stand before thee erec again, and to receive from thee the plessings of the houseful; through see a thrist, who promised the abiding presence of thy spirit, we pray. Amen. *Aprile

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*List | India - Phosed or "In tord Cod league - And blosses ne Hougher.cos name former.

*Ultria Fattr - pag. 14z

*syon No. 5° "God will Take Care of You"

all to Prayer: Fastor - The Lend be with You
*Resple - And with Tay Spirit

*Pastor - Let us Yray! Offering Offertory - "Offertory on Greenwell"
*Doxology - page 382
Anthem: "Shout Amen" Scripture: Isaian 6: 1-13 Sermon: "God's Solution For: Fallen Idols" *Hymn of Invitation No. 404 "O Love That Will Not Let Me Go" *Benediction *Closing Chimes *Postlude "Onward to Victory"
+ + + + * *Congregation Standing +++++

The beautiful flowers on the altar have been placed by Mrs. Genevieve Nobach in memory of bound Ones. Mrs. & Mrs. Robert Davis will greet the congregation at the door this morning.

Sakers for today are: Rob Vinnoc, Kevin Snyder, Jeff Snyder.

Namery will be provided today by Mrs. Catly Hays.

Bill Pfligh and Howard Jaillet will be visiting the Bill Pfligh and Howard Jaillet will de Visiting die hospital this week.
Attendance last Sunday was 143 with 25 visitors.
Micpitalized: Clarence Wolfe in 8MH, Frank Crawford in VA.
WANNAY - Finance Committee at 7:00 P.M.
THE DAY - Confirmation Class at 7:00 P.M.
Sunday Joseph Teachers meeting at 8:00 P.M. WFINESTAY - Special Olympics 7-9 in Rehoboth Hall. YW'TH GROUP will meet weekly on Sunday evenings at 7:00 P.Y. GAICHER'S CONCERT is schoduled for October 27th at the 77 Syria Mosque in Pittsburgh. If you would like to go, plea see Ginny or call her. We need to know before the week in out so we can send for tickets. The price is \$10.5% ear. will take the van if we can get a full load. Come and join it the fellowship for an evening of spiritual politing.

If is legioning their mistras much, we need a few more voices to add to the Choir. Please come and join is or Photoday evenings at 7:00 f.M. Don't loave the excusting "I can't sing" hold you can. Remember we are all to the appetitude of the control o that "I can't sing" hold you cack. Remember we are all in his oguther.

It is shall tickets are now assilable, for the purch settern from Emplies Tait or in a desirable. For my purch settern from Emplies Tait or in a desirable. So if you are dead to do any of these choices, please day Yell Mox. sailay bey. Black will be our guest for the index confinct Pay. Of its roofs will be our guest for the index setter are needs for the members of the congregation, please contact Ginny either at nome or in the office. See will make the proper arrangements. The smis For Antoni 60 cm waite the TIMES DATES, & SITES POSTED IN MARTHER)

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Community Wible Thurch - agazore, Wa. - October 5, 1997
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    Assemblies

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Tanjai može ikoja. – kommo do se jižmele te oble obji. – i kom ti I, 'Lord, how long;' 'nd He answered, 'Until the cities be

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things and not just salvation decisions. Let God solve your problems what-

one for any are respected to the bolom.

St. Paul's United Church of Christ Butler, Pennsylvania Rev. Ralph Link, Pastor October 5, 1986 Mr. Dale Rice, Minister of Music Mr. Roland Thompson, Saxophonist Acolytes: Megan Hewis and Becky Hilliard Prelude "Meadow Song" Chiming of the Hour Announcements Congregational Greeting Joys and Prayer Requests *Hymn No. 268 "Jesus, Thy Blood and Righteousness" *Ascription *Sall to Communion and Confession(Communion folder)
*Prayer of Confession (Communion folder) *Assurance of Pardon *Praise: Pastor - Blessed be the Lord God People - And blessed be His glorious name forever. *Gloria Patri - page 142 Offentory "A Summer Pastorale"
*Loxology - page 392
Communion Hymn No. 20 "Bresk Thom The Bread of Life"
*Nervice of Holy Communion (page 2 of communion folder, The Lord's Supper Distribution of the Bread Prayer of Thanksgiving Anthem: 'Something" Scripture: Jonah 1:17 - 2:10 Sermon: "Cod's Solution For: Large Fish and Small Men" *Closing Hymn No. 466 "What a Friend We Have in Jesus" Benediction *Postlude "Postlude in A" *Congregation Standing + + + + + + +++++ The beautiful flowers on the altar have been placed by Mrs. Louis Zubik in memory of Louis, her husband. Ushers: Dick Mangel, Paul Riemer, Kevin Snyder, and Rick Vinroe will also be serving communion today. Nursery will be provided today by Mrs. Sue Gamble. Mrs. Alma Killean will greet the congregation at the

door this morning.

Lloyd Link and Bob Teilen will be visiting the hospital this week.

Attendance last Sunday was 95 with 14 visitors.

Hospitalized: Mrs. Harvey Campbell and Clarence Wolfe in BMT and Charlie Penar in the VA.

MONLAY - Benevolence Committee meeting at 7:00 P.M.

MONLAY - Benevolence Committee meeting at 7:00 P.M.

THESDAY - Confirmation Class at 7:00 P.M.

WEDNESDAY - Confirmation Class at 7:00 P.M.

WEDNESDAY - Confirmation Class at 7:00 P.M.

Wednesday - Choir practice at 7:00 P.M.

Montay Analy Prince at 7:00 P.M.

Women's Mary Prince will meet October 6th at 12:30 in the Kitchenette.

CONGREGATIONAL DINNER will be held tonight at 5:30 P.M.

Meat, dessert and beverage will be provided. Please come for an evening of fellowship and some good food. The entertainment for the evening is 'Gospel Magic' Bring a tureen and your table service. Hope to see you there!

SOUP & SALAD DAY - October 14th. Onions are needed for the soup. Also needed are tomatoes and green peppers for the salad. If you can donate any of these call Lois Stokes 382-1032. Den't forget that we need items for the Bazaar table. Tickets may be purchased from Phyllis Tait or twice Kennedy. Price is \$2:80.

AUTIVITIES COMMITTEE is looking for some more canning rings or lids from mayonnaise jars. We will be making I kettle of apple batter on Gotober 22 at Ginny Mangal's home. We also need your help on October 21st here at the church to make the sauce. Please bring your favorite knife and held us out. We have several orders now, and if you would lik some, order now. It will be filled on a first come, first order basic. See Ginny to give her your order. If you nave lids, and/or rings that you are no longer using, ple pring them in and deposit them in a box in the Narthew. Following the sermon we sing an invitational hymn. which is

bring them in and d*posit them in a box in the Narthex. Following the sermon we sing an invitational hymn, which is followed by a period which gives each worshipper the opportunity to reflect on their lives, the lives of their loved ones, or friends. As you reflect upon life's concerns, cares, problems, or situations you have the opportunity to speak to God about them. The Holy Spirit may motivate you to come to the altar and kneel in prayer or meditation. You may wish to speak to the pastor, or have him pray with you and for you. Please avail yourself of these opportunities. The altar has more uses than just coming forward for salvation. We urge you to let God's Holy Spirit direct you and the pastor will assist you if you desire. God bless each of you.

Community Bible Church - Sagamore, Pa. October 4, 1992

Greetings/Joys/Announcements/Traver Requests

AFAFFI MARILL CE-78 19 2/6 - Whomakes some c Hout Like of for In MEMORA TENIFER LYDING

Ascription
Call To Worship:
C FRAISE THE LORD, ALL YE NATIONS:
FRAISE HIM, ALL YE PEOPLE,
FOR HIS MIRCIFUL KINDNESS IXERKX 'S GREAT
YOURD US: AND THE TRUTH OF THE LORD ENGURETH PRAISE YE THE LORS. PSALM 117:1-2

Offering/Prayer

*Doxology Fastoral Prayer

Scripture: Jonah ;117-2:10 Sermon: "God's Solution For Large Fish and Small Men" St. Paul's Rutler, 10/5/86

The Lord's Supper *Hymn *Menediction

*Postlude

"God's Answer for large fish and Small Fen. Scripture: Jonah 1:87-2:10

(ILUS ROWN TRIBULUM USED FOR TRESHING)
JONAH, EMMP MAN FRO SELF UNDR AFFICTIN - BUT CUDN'T BLAME
'MELODIN ON ANYONE BUT SELF
LON BIN CAL PREACH, TEACH ASINNEN NOT TO LIK & WE KNO
EASINST WAY AVOID SUMMIN IS TO SUBSTITUT
(ILUS PRES WILSON & CAI FP/TAX COLECTR)

ART SUBST IS WAY GET OUT DO SUMTH U SHUD DO, SECRET IS TO SUMTR ELS - VSS 1:1-3

EXAC WAT JON DID-BUN OPCSIT DIRECTIN-TICKET ON BOAT IN ESENCE BUN WAY FR/GOD - 8 THIS START ANYONE PROB VSS 3-5=AFIIC SELF INDUCE & MANY CUR B ALSO VSS 6-6=FAGORS % SUPERSTITINS

VSS 9-10=TRUBL CEFM 2CUM FR/G

VS 11=WAT IS SCHITTIN 25GLV PRCB2??
VS 12=NO WANT GO NIN WAT DIF IF END LIF IN SEA???
VSS 15-16=XEY RESCLV W/OUT THRC JON CURBORD
VSS 15-16=SEEM 2B SCHUTIN 4 TH/SEAMEN 5 AT LEAS LK 2GOD
UT ON LET JON OR US OFF ECOK - PROVID G'S SCLUTIN WEN
.N AFLICTIN

.M a LICOTH

WE ASK, "MAT DO I DO NOW?" ATHOZ UNSP-HOPLES:SP=REALIZ G
THIS JON DID *V VS TA+WE READ

ALL ELS PAIL, REAGH CHT ? GOD

JON REDGO MAT CAN'E AFLICTINEVS %A & THIS MUCH LIK PRED SON

HE REMU LIF IN DAPKNES, SAM THE CONDITINEOP ORISIS CENTES

W/IN OH THER THOZ BAKSLIDM *NO MANT PAGE FAC 2B XPIAN IS

MOD THAN JUE SICKN CH * ATEND

(ILUS BAKSLIDERS SAIF)

(THE BAKSLITERS SAIF)
PRECIS SIT! JON FOR SEIF IN: UNDERSTUE WHY AFLIC & THER SEEM
28 NO FSCAP & WAY DID HE DO???
VS 9-CRY C'T TO GOD, THATS WAT
REALLY FUTTL RUN FP/G
VS 10-G HERT & ACT -SIMONE SED-EVN TH/FISH CUDN'T STOMACH JONAE
TH/LPG FIGH SERVD GIS FURE & TH/LITTI MAN -ALWAY G'S SOLUTIN
(ILHS BOB FIERCE & ROBERN LEFPOSARIUM, MAN ONLY POINT)
DO U FEEL U R GO THRU THE AFLICTIN 2DAY?
R U AT PLAC WEPP PURNT SEEM 28 ANSES U MAY HAV BOUT PROBS???
G HAS COLUTIN & THOS LPG FISH WH/AFLIC SMAL PEOPL
WEN SENS HOPLENNES IT STTU, LK UPWARD, PT UFWARD & REMEMBR:
SALVATION IS OF THE LORD

LE W/ME AT ANSE G GIVN ME WEN I FELT SENS HOPLESNES, ISAIAH 41:10-13 THINK OF MAF WHO CUDNT, SPK, CUDNT SEE, NO STRNGTH & HOW HE POINT TO GOD * READ - VS 13

(lius Tribulm) 10/5/66 (Ilus man cal Pres ilson 2R substut, Ist-realiz need 4 God-vss 1,2,7 2nd=aflic realiz tru conditin=vs 4 (Tlis Bakslidrs Cale) in (Ilis Bakslidrs Dale)

Du. wrote:

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1-5pc set of armr-all poes sud shap but
need polishing
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of grees optunty-that go 2 ch ea Sunday
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them go w/sale
1 bedly used %pian influenc-buyr mayR
abl 2repair it if carefuly handled
Abuv mentin items R stor my basment rt
Fhin my fish tackl, golf club, bowl ball,
lawn mowr, picnic baskt & all othr things
mos frequently used
Liv cornr Neglec St. & Worldly Ave
4 furthr info cal: A. Lotta %pians
rd=aflictin bring realty salv 2 aflicted

rd-aflictin bring realty salv 2 aflicted vs 9b (Tlus Bob Fearce & Leper) Jsa 41:10-13

Cripture: Jonah 1:17-2:10
(Ilus of Romn Tribulum used for thresh)
I imarin almos all us kno story of Jonah
Here was man who find self undr art aflictin, but his
c no P blam anyl but self
"in cal ?preach & knu preach asinmen no lik & we all
kno easiest way not 2do sumthin is ? substitut
(Ilus res. Wilson & N Jersy man want replac ded man)
Art of sub is th way 2get out of wat shud do, U merly
do sumthin else % this wat Jonah did
G tol wat 2do & no want 2,get on boat go op directin
In esenc,he run fr/6 % this alway "mart sum! probs
Reuz resolv turn bak on G-Jonah sun find self aflic
Lesn lern this pt is many aflictin we may face, may
jus B self-induc-othr word brot on by ourselvs/actin
Johah on boat asleep; rt storm & urew Eliev pagn g's
bring storm Peuz suml on bord
Jonah reflec on this & ask 2E thrown overbord
He no want go Minveh & wat dif if drown:
But G no let him/us off hook so easy & provid Irg fist
It is here C lst result wh/G produc in individ aflic
This word work was bring an asset # 2 this learnh discore

there work were house on a set # 2 this learnh discore Cripture: Jonah 1:17-2:10

This here Clast result whis produce in individualitic uit of the or this circumstant asked to now?

4 those w/out sp know it hoples
those w/sp know bring on need 4 G & this Jonah discovers 1-2; 7a=1snt this oft case? wen all els fail, reach out 4 God, it jus may He wil bail out agin Then C affictin caus afficted realiz tru conditinden Jon hed 2ward Tarshish away fr/Ninveh & wat he supos 2do, he slep sndly, but now presnt conditin very haltr
Now wen cud no longrountrol destny, remem G & wat brown this here
Exampl lik Prod Son Js spk of in parble
Here Jon in trng situ insid bely fish; B4 hap was own man, creat own destny, do wat want,
but now he at whim of Sish & jus posibl G control
Can B sur Jon no kno wat mite hapn nex
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Aflictin alway bring aflicted realty of wat 2do
evrl no matr wat circum reach out, grasp sumth hold
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Ch membrs no lik Chear/cal Bakslides Ecuz it caus
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(Ilus Baksliders Sale) This precis situ Jon fnd self in He knu wahy got in mess; undrstud why aflic; & knu how 2get out of it y escap G, but discovr G ther also & sinc in wat m imposibl situ, fr wh ther no escap, knu only 1 turn 2 was G vs 9=crm out & only thru cum 2G 4 complet 4givnes wh G grant w/surendr wud Jon B delivr & knu it realiz futil try run fr/G vs 10=G herd & delvr him (Suml sed=Evn fish cud no stomach Jonah) Irg fish had serv purpos of C 4 littl man & this alway G's solutin 4 lrg fiah watevr mayB in aflic persn lif G is abl 2delivr Sm Men fr/thoz aflictins Wat is that solutin: G pt out & continu pt out many, many times thru othrs arnd us (Ilus Bob Fearc & Lepr in Koreas) Do U feel 2day U go thru aflictin: R U perhap at plac wher ther duznt seem 2B ansrs 4 quest U may hav bout lif: G has ansr/solutin 4 thoz lrg fish wh/aflic us small people Wen U sens or feel hoplesnes of Ur situ lk upward, & B ponited upward 2remem=Salvatin is of the Lord-vs 9b Jon didnt kno perf salvatin G offr thru Js Xp, but U & I can & do kno it We can hav salvatin brot ?our remem evr day our livs wenreach plac aflictin Let me shar w/U wat G tol me this wk 2remind me that Hc s in control wen I felt that sens of hople mes READ=ISA 41:10-13 That is wat G is try 2say 2anyl who feel specil need of encouragment Think of a man who cud do very few of norml thing of lif No speech; no site; no hear; no strngth & only th means 2 pt 2 th Lord, Read INA 41:13=4 I Th L Thy G Wil Hol Thy Rt hand, Saying Und Thee, 'Fear Not; I Wil Help Thee.'"

Scripture: Jonah 1:17-2:10

(Illustration of "The Tribulum")

In ancient Rome the method of threshing grain involved one man stirring up the sheaves while another man would ride over them with a crude cart. The cart had rollers instead of wheels. Charp stones and rough bits of iron were attached to these rollers to help separate the husks from the grain. This cart was called a "Tribulum" and it is from this wordcthat we get our word "tribulation." When we are under great affliction we think of ourselves being torn to pieces because of the cruel pressures exerted on us. But as in the example of the Romans, no thresher ever yoked up his "tribulum" for the mere purpose of tearing up his sheaves, but to uncover the grain, so God does not let us have the pressures of affliction without showing us what He wants for us.

I imagine that almost all of us here this morning know the story of Jonah. Here was a man who found himself under great affliction. But his affliction could not be blamed on anyone but himself.

Jonah had been called to preach and he knew that the preaching assignment was not to his liking. Now we all know the easiest way to avoid doing something is to substitute.

(Illustration of man calling president Wilson about tax collector)
Back in the days when Woodrow Wilson was president, a common citizen was able to call the White House and talk to the president, if the matter was deemed worthy. A New Jersey man telephoned the White House at three O'-clock in the morning on a matter of national importance. The operator believing this was worthy of the presidents attention rang the phone in his bedroom and awakened him.

When the man was connected with the president he said, "The collector of customs for New Jersey has died."

The President replied, "I'm sorry to hear that, but why are you calling me at this hour?"

The man answered, "Because I want to replace him."

And President Wilson replied, "Well, if the undertaker has no objection, neither do I."

The art of substitution is the way to get out of doing what you should do. You merely do something else. This is exactly what Jonah did. God had told him what he was to do and not wanting to do it he got a ticket on a boat traveling in the opposite direction and replaced his appointed task with what he wanted to do, In essence, he was running away from God and this is always the start of anyone's problems.

Because of his resolve to turn his back on God Jonah soon found himself being afflicted. And the lesson we can learn at this point is that many affliction we may face van be self-induced. In other words, most of our afflictions are brought on by our own actions.

So Jonah got on this boat and they hadn't some too far and a great storm arose. Jonah was sleeping and everyone else was worrying. Because the crew believed that a person was responsible for the grand pagan gods bringing this storm upon them, they questioned Jonah and decided he had brought these problems to them. Jonah was moved to determine that he was indeed the

want to go to Ninevah and preach and since he had brought this storm into the lives of these people, what difference did it make if he ended it all in the sea? But God doesn't let us off the hook thatveasily and so He provided for a large fish to rescue Jonah from drowning. It is here we see the first result which God produces in an individual in affliction. Quite often, we whatever affliction was perhaps we should say, "most of the time," the affliction a person finds himself in brings on a sense of "what to do now?" For someone without spiritual knowledge it is a sense of hopelessness. For the person with some religious background or spiritual knowledge it is brings on the realization of the need for God. This is what Jonah discovered as he meditated inside the belly of the fish. We read in the first and second verses of Jonah's prayers to God, (read them). And then in the 7th verse he says, "When my soul fainted within me I remembered the Lord." vs 7a.

And isn't this so often the case? When all else fails reach out for God. It just may be that this is the time when hanging onto God will really work. Or at least, it may work this time as it has in the past.

Then we see that affliction causes the afflicted to realize his true conditation. When Honah was headed toward Tarshish away from Ninevah and that which he was supposed to do for the Lord, he was able to sleep soundly. But now his present condition was very much altered. Now he was at the place where he cried out, "I am cast out of Thy sight." xxxxxxxx "Yet I will look again toward Thy Holy Temple." vs 4.

Now, when he could no longer control his destiny he remembered God and what it was that brought him here. This example is much like that of the Prodigal Son Jesus spoke of in that parable. Here was Jonah on a strange situation. He found himself inside of a great fish. Before this happened he was hims own man, creating his own destiny and doing as he pleased. But by his own action he was now at the whims of this fish and it was just possible that God was in control of this situation. I think we can be certain that Jonah wasn't too sure what was going to happen next. But as he refiewed his life in the darkness of that fish's belly he was made painfully aware of his true condition. But then affliction brings to the afflicted one the reality of what to do. Almost invariably, people in their affliction are reaching out to grasp something to hold on to. Crisis centers have sprung up and mushroomed all across our nation answering thousands of calls from people who are searching for the true meaning of life. Unfortunately, the real ansers they should receive are not given to many of them and they remain as confused as before they reached out to the secular means at their disposal. But for those of spiritual knowledge there comes the anser that I was he fol they are in need of.

Many of these people started off in the right direction, but for various reasons they became sidetracked and are in what is called a backslidden conditic But many people within the church don't like to hear that they are backslidden, and it causes problems with their alter-ego which tells them that being a Christian is merely belonging to a church and that's enough.

(Illustration of "Backsliders Sale)

Someone wrote about this condition and called it, "Backslider's Sale:"
One cross nearly new. I cannot carry it and keep up with the world and its crowd.

One five-piece set of armor. All pieces are in good shape but need pol-

ishing.

One bundle of Christian opportunities. Contained in the bundle is one of the greatest opportunities - that of going to church every Sunday; another that of telling other people about Jesus Christ. I seldom use these opportunities, so I have decided to let them go with the sale. One badly used Christian influence. Buyer may be able to repair it if carefullt handled.

The above-mentioned items are stored in my basement, right behind my fisheding tackle, gold clubs, bowling ball, lawn mower, picnic basket and all of the other things I use more frequently. I live at the corner of neglect street and worldly avenue. For further information call: A lotta Christians.

This is the precise situation Jonah found himself in. He knew why he was in this mess; he understood why he was being afflicted; and he knew what to do to ge, out of it. He had tried to escape God by going in the opposite direction, but he discovered that God was there as well. And since he was placed in this impossible situation from which there seemed to be no escape, he knew that the only One to turn to was God. So he cried out to Him and we read in the 9th verse, "Salvation is of the Lord." Only through coming to God for the complete forgiveness granted with surrender would Jonah be delive ed and he knew it. He realized that it was futile to bry to run from God. God heard him and we read that God EXEMPTED did something about it. In the 10th verse we read, "And the Lord spake unto the fish, and it vomited out Jonah upon the dry land."

Someone said, "Even the fish couldn't stomach Jonah." The large fish had served God's purpose for the little man. And this is always God's Solution for Large Fish, whatever they may be in the afflicted person's life, and God is able to deliver Small Men from those afflictions. What is that solution? God pointed it out and continues to point it out many, many times through others around us.

(Illustration of Bob Pearce and the Korean Leprosarium)
Bob Pearce was the founder of World Vision International. He braveled all over the world seeking to bring Christianity to many, many people, often at the expense of his wife and family. He told of traveling to Korea where there was a Leprosarium for victims of Leprosy. In that Leprosarium he asked to visit each patient even those who were the worst cases. A doctor conducted himthrough the clinic and when he insisted on speaking to even those in the most advanced stages of the disease, the doctor could do noth-

ing but conduct him to the worst part of the clinic. They entered through a door to a large room which held these who were considered terminal and ready to die. The doctor conducted Bob Pearce to a bed in the very far corner of that room on which lay an old man waiting to die. His toes and fingers had been completely eaten off by the disease. ** ** He could not get out of bed or stand up. His tongue was completey gone, so he couldn't talk His eyes had been blinded so he could not see. His ears had deteriorated, so he couldn't hear. But he still had the sense of feeling. He had been a very happy Christian and had spoken to many of his faith when he was able Now, lying in that bed he fam had few opportunities to let anyone know that He was a Christian. But he had felt the vibration caused by the opening of the door. He felt the floor vibrate as the men moved across it and he could sense their coming in the direction of his bed far removed from all the others. Abthough he couldn't get out of bed, he was able to prop himself up on one elbow and when he knew the men were at his bedside, he turned toward where he sensed them to be and looked toward them through his blinded orbs which could not see. He opened his mouth in a wide toothless, tongueless grin, and stretching one arm toward the ceiling, reaching upward and poinints with his fingerless hand on which only stumps now protruded, raised his arm up and down in a gesture that pointed them to his lord and Saviour.

St. Paul's United Church of Christ Butler, Pennsylvania ev. Ralph Link, Pastor
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxopnonist October 12, 1986 Acolytes: Megan Hewis and Becky Hilliard Prelude "The Lord's Prayer" himing of the Hour ongregational Greeting ;oys Prayer Requests Tymn No. 21 "Love Divine, All Loves Excelling" Ascription xhortation 'onfession (In Juison) Our Father, we come knowing that we have fallen and failed in so many ways. Sometimes we have tried to hide from you, from one another, and even from ourselves. There have been times when we have drawn back from the right because it was a difficult, crucifying experience. Father we seek strength to overcome our weakness, our sin, and our doubt of your hip. Forgive us, and make us whole, for we pray in lesus' name. ssurance of Pardon -raise: Pastur - Blessed be the Lord God People - And plessed be His glorious name forever. Horia Patri - page 142 'ymn No. 443 "I Need Thee Every Hour" `all to Prayer: Pastor — The Lord be with You People — And with Thy Spirit Pastor — Let us Pray! rayer Frayer

Fifering

Fifertory "God Bless Our Rome"

Coxology - page 382 --Anthem: "Why Me Lord?"

Gripture: Exodus 15: 22-27

Jemmon: "God's Solution For: Bad Water"

Hymn of Invitation No. 127 "Beyond the Sunset"

Closing Chimes ... SWAN JETFA, ES (Joseph (worrete) Jenediction Costlude "Postlude in B flat" +++++ *Congregation Standing

The beautiful flowers on the altar have been placed by Mrs. Emogene Massey in memory of Loved Ones.

Mr. Herb Shearer will greet the congregation at the door this morning.

Ushers for today are: Jean Pflugh, Judy Shearer, Jane Weichey, and Marilyn Snyder.

Nursery will be provided today.

Rick Vinroe and Kevin Snyder will be visiting the hospital this week.

Attendance last Sunday was 127 with 10 visitors.

Hospitalized: Clarence Wolfe and Mrs. Edna Tait in the BMH Charlie Penar in VA MARY PINTERNO

LIESDAY - Soup & Salad Day MEMONESDAY - Golden Circle at 7:30

Hymn Sing at the home of Marge Smiley 7:30 P.M. THURSDAY - Choir Practice at 7:00 Cantata practice at 8:00

We welcome to our midst today Susan Jeffries who will speak to us priefly about Youth Guidance Incorporated.

YOTH GROUP will meet tonight at 7:00 P.M. in Rehebeth Hall.

SJP & SALAD DAY - Tuesday October 14th. Lunch will be served from 11:30 to 1:30. Dinner from 5:00 to 7:00.

Tickets are \$2.50 for adults and \$1.00 for children 8 and onder. Please bring bazaan items in Monday morning or I leaday morning in time for noon sales. Please come out and support the Monen's Fellowship's fund valsing event.

Salad Comatces are needed. If you have any to denate, cal' Lois Stokes 282-1032.

ACTIVITIES COMMITTEE is looking for your old or unused canning range. We also need regular or wide lids from mayonnaise jars. This will help us when we make more apple butter Accordade. Please bring them in as soon as possible. There will be a bux in the Narthex for you to drop them into. We will also be needing help in the xitchen to make apple sauce on October 21st. Please plan to come and join the fellowship. More details next week.

Following the sermon we sing an invitational hymn, followed by a period which gives each worshipper an opportunity for reflection. As you reflect upon life's situations, your family and friends you have the opportunity to speak to God about them. The altar has more uses than just seeking salvation. You may want to come and kneel in prayer or meditation; or you may wish to speak to the pastor, or have him pray with you and for you, Please let God's Holy Spirit speak to your heart and if He directs yo to come to the altar please avail vourself of the opportinity.

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CIEVE HOW SOLIT TIDIE THAT THE DRIVE OF THEME SONG-ENISE FAIR
         Greetings/cys/announcements/Trayer Sequests
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         ascription
         Hall to 'orahir:
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THE PERFORMANT OF THE MAY THE WAY.

THE PERFORMANT WE THANK THE WAY.

WELK WAS ME THANK WITH THE THE WAY.

FIRE WAS MET THANK WILL AND THE WAY.
       Cffering/Fraver
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*Doxelogy
Pactoral Prayer
           Torapture: vodus 15:22-27

ermon: "Wood's Colution For: Rad Water"
    · . . . . . . . . . . . .
                       emediction
  afnetlude
           CONNIE
              UNICINER - PEC
              GARY
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     Lui forty "per" (1 -")
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Torin: Twodus 16:22-27: Jerm: "GOD'S SCENTION FOR: BW. STERM

Community Sible Church - Sagamore, 7a. - Cotober 10, 1993

(Thus man comit cuicid rome rnd wrist)

(Thus im Cowper & bymn:
Ye fearful saints, fresh course take
he ploud on o run. Lest
included in a systemious way In blessings on your head.
- God moves in A mysterious way (Thus Fhillips Brooks and failure aw teacher)
(Thus farmer, tractor little cy suferiolism of the result of the sounded crumpy earlier today, it was because I didn't see far enough shead)

Anonymouse poem:
hen things no wrong as they sometimes will, when the road you're trudging seems all uphill, when the funds are low and the debts are bimh, and you want to smile, but you have to sigh.

Then care is pressing you down a bit, Rest if you must, but don't you quit.
Life is queer with its twists and turns, is everyone of thometimes learns, and many a failube turns about then he might have won had he stuck it out.
Bon't give up though the pace seems slow—You may succeed with another blow.

Success is failure turned inside out—
The rilver tint of the clouds of doubt,
And you can never tell how close you are, (just how)
It way be near when it seem to far.

Co stick to the first when you're hardest hitalf. when things seem worst that you must not suit.

"Cod's So ition For: Bad water?

ichip: x 15:72-27
(Ilus man cenit wicid, rope rnd wrist)
(Ilus in Source & suicid, hymns writ)
) can duz intrven afairs men 2reveel self & ansers
door needs

vs 72-Mos recorniz ld Isites wer on march fr land
t dar 2 land blesing
aprox 2mil peop bin march 4 - three day w/out water
lst thoz day pas w/out 7much concern; perhaps sing
as travl & Bllev watr wil F provid

Had mirac escap kryp slavry, L part Hed Rea Expy drwr
They free-free at last, thank of free at last
2nd day dawn & stil no watr
tin acustom wreen fertil of Mile, now hot-dry desrt
hanks yern 4watr had Ba departur
Day wrew long as trudg 2 land of Thur=Mean wall &
offr wryptins protectin fr Asia invadrs
3rd day dawn & stil no watr in site
then peop at hed site watr & cry pass bak=Watr, Watr
Mush 2ward watr, kneel dwn, cup watr & spit out-bittr
vs 75-They disapoint-had hi hopes & sudnly dreams &
hopes wer shattred & all Bouz no hav neces ingred of
lif-water
to now wat wud U do that situatin: Wher do U turn:
wher do U seek help:
wat do U do wen expectatins shattr & dispoints lif
cum upon U: How io U handl bittr waters of lif:
The three surestins we can try
FIRNT- waluat disapoint U R in-wat can U lern fr it:
How can situatir help U: Mat purpos Enind it:
vs 75-Mos cry out 2 G & read & provid tree
no mees Bibl coms tel us, but & provid miracl
vs , be g prov them, get redy & prom land & G want met
them redy 4 disapoints wud meet
All way fr £xmmn Expy 2 Canan G test peop not 4 evil
but 4 gud
They get!redy 4 lif prom land
(Thus rhil Brooks & no suceed as teacher)
Many time G use disapoint our livs by clos l door &
open anothr
EECCN:=Recogniz pers Bhin disappointments

(flus fhil Brooks & no succed as teacher)

Many time G use disapoint our live by clos 1 door & open anothr

SECOND:=Recogniz person Bhin disappointments vs P4=reop 1s murmur arin Moses % this outte comon, blame person closes 2 situatin

Ther disapoints cur as result other, but many cum Bouz our own actions o how handl them wen recogniz person Bhin them:

(flus former ride tractor ^ lit le boy=sof arms Father that how we handl disapoints whether bring of self of law Bouz othes.

THIRD=2let G handl completly
that means we step asid & let G hav control
vs 25=Mos cry & L sho tree
G had anser & always duz
G knows Beg of prob & also knows end & wants let
us C both
.us Frank & fishing trip)
G knows beg & end & want us trust Him in midst disapoints
G want us continu trust Him & wil teach & sho us
wat Ne has 4us
Moses & peop Ind this out very shortly=vs 27
Byon bittrnes of watr at Marah, Ind oasis w/12 spring
& 70 palm trees
G has slans 4 oa us & He want us continu 2 fite batt
of lif
(Anonymous poem=Sweeting, Grt Ouotes & Ilus)pg 91

"God's Solution For: Bad Water"

Scripture: Exodus 15:22-27

(Illustration of man committing suicide with rope around wrist)
There is a silly story of a man who walked into his friend's basement and
found him hanging from the rafters with a rope around his wrist. He asked
him, "What are you doing:# He answered, "I'm committing suicide." His
friend said, "You dope, you can't do it that way, you have to put the rope
around your neck." The man answered, "I tried it that way, but the rope

Now we know that sudcide is not a laughing matter, byt the story points up a truth that isn't too often known.

(Illustration of Milliam Cowper)
William Nowper was an English poet. ***REXEXEMENTIES** He faced many early discouragements and disappointments. He received an appointment to a clerkship in the House of Lords. But just the fear of an examination he had to take for this position threw him into a state of despair. He tried to take his life with an overdose of medicine, but failed. The night before the examination he lay with the point of a knife pressed against his heart, but he couldn't summon the courage to press the knife in his flesh. Next, he tried to hang himself, but the rope broke and so his life was spared. On another occasion in a fit off despondency he decided he would throw himself into the River Thames. He took a coach and the fog became so thick the driver lost his way and ended up taking Cowper back home.

God used this man to inspire others with several well known humns. He wrote: "Oh, For A Closer Walk With God,""There Is A Fountain Filled With Blood," and in all wrote 68 hymns. But the best known of his hymns states, "Ye fearful saints, fresh courage take:

The clouds ye so much dread Are big with mercies, and will break In blessings on your head."

The title of that hymn is, "God Moves In A mysterious Way."

God can, and does intervene in the affairs of men to reveal Himself and His answers to our needs.

In Exodus 15:22 we read, "So Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water."

Moses was the recognized leader of the people of Israel. They were on the march from the land of bondage to the land of blessing. Approximately two million people or more had been on the march for three days without water. The first of those days had probably passed with not too much concern. Perhaps they had been singing as they traveled, confident that water would be provided for them. They had miraculously esdaped the slavery of the Egyptians and had seen how the Lord had parted the Red Sea and then closed it upor their enemies destroying all of them. They were now free, free at bast, Thank God they were free. But the second day dawned and still no water. They had been accustomed to the green fertility of the Nile, but now they were in the hot dry desert and their hearts began to yearn for the water that was available to them before their departure. The day drew long and the way hard as they trudged to the land of Shur. The name meant "Wall" and was probably the completely desert area that offered the Egyptians photect.

ion from enemies who would cross over to them. The third day dawned and as they set out there was still no water in sight. But then the peopel at the head of the march sighted water and the cry was passed back the line, "Water, water in sight." Tose first people must have rushed toward that water withoutheir remaining strength. With parched the throats and weary feet they knelt to drink the water. Cupping their hands, filling them with water they brought the refreshing liquid to their mouths toxidix only to spit it out again as they tasted it. Moses tells us, "And when they came to Marah, they could not drink of the waters of Marah, for they were bitter; therefore the name of it was called Marah."

The word "Marah" means bitter. The end result was, "And the people murmured against Moses saying, "W"at shall we drink?"

They were utterly disappointed. With high hopes and the new found freedom they had enjoyed now for three days, suddenly their hopes and dreams were shattered. And all of it caused by the lack of a simple necessary ingredient in life, WATER.

So now what would you do in that situation: Where do you turn: Where do you seek help? It alixepends: on your continuation xitalization in the continuation of the con

No exterizarus triadent reried unto the thord translative chord exhaused the extrest extrest extraction of the chord extrest extraction of the chord extrest extraction of the condition of the c

What do you do when your expectations are shattered and disappointments in life come upon you? How do you handle the bitter, Bad Waters of life? There are three suggestions we can try.

The first is to evaluate the disappointment you are in in. What can you keek learn from this situation: How can this situation help you: What is the purpose behind it?

God was getting them ready for the promised land and He needed to know to whom and what they would turn in their times of disappointments. All the way from Egypt to Canaan God kept testing His people, not for evil, but for good. He was getting them ready for life in the promised land.

(Illustration of Phillips Brooks not succeeding as a teacher)
Phillips Brooks taught in the famous Boston Latin School and failed miserably. He wanted to be a teacher but found out he didn't seem to be cut out

for that job. In the midst of his disappointment he felt led to enroll in Divinity Cchool at Marvard and he found where God wanted him to be. He became known as the voice of American Protestantism in the 19th century. Most of you may know of him through the writing of the Hymn, "O Little Town of Bethlehem."

Many times God uses disappointments in our lives by closing one door and opening another.

The second suggestion regarding the handling of disappointments is to recognize the person behind the disappointment. The people of Israel we are told in the 24th verse, "Murmured against Moses, saying, "What shall we drink:" This is quite common, that is, to blame the closest person although that person may not be the one to blame. There are disappointments that come as a result of others, but many of them come as the result of our own actinons. So how do we handle the disappointments when we recognize that the person behind the disappointment, whether it is us or them?

(Illustration of farmer riding on tractor with other farmer & children)
A farmer tells of being asked to go to a neighboring farm to pick up a
wagon this other farmer had loaned to the neighbor. When the farmer pulled into the driveway and his small son saw that the farmer had his little
girl on his lap, the young son began to plead with his dad to take him.
After his explanations seemed to fall on deaf ears, the farmer finally
agreed to take him along. So he stood behind the seat with xonexfoot on one
foot holding on to his son for dear life as they began the half mile ride
down the road. As they traveled along bumping all the way, the father began to think how dangerous this was if he should slip off when they hit a
large bump. He looked at his son to see what his reaftion was and he saw
commeditately the little fellow was enjoying it completely. He was oblivious
to everything around him and was enjoying the wind rushing through his hair
He knew that he was safe in his father's arms. That farmer said this taught him a lesson about life. When life brings its problems or troubles,
we need to remember that we are safe in our Father's arms.

That is how we handle disappointments whether we bring them on our selves or have them because of others.

The third suggestion regarding the handling of disappointments is let God handle it completely. That means we step aside and let Him have control. Moses cried unto the Lord, and the we read in the 25th werse, "The Tord shewed him a tree." God had the answer as He always does. God knows the beginning of the problem, but He also knows the end and We wants to let us see both

(Illustration of boy, fishing trip, rain and God)

Eight-year-old Frank had looked forward for weeks to this particular Saturday because his father had promised to take him fishing. There hadn't been any rain for weeks and as 'aturday approached Frank felt sure it would be a great day. But wouldn't you know, as Saturday dawned it was pouring down rain, and it Tooked like it would rain all day. Frank walked around the house all morning grumbling, "It seems like the Lord would know that it would have been better to have the rain yesterday than today," he told his father. His father explained how the rain was needed for the flowers and the farm products. But Frank didn't want to hear this and kept saying, "It just isn't fair." But about three o'clock the rain stouped.

There was still time for one finite. So the rear was loaded in the car, and they were off. Whether it was the rain or some other reason, the fish were biting and both father and son soon had their limit. At supper Frank' mother served some of their fish and she asked Frank to say grace. He ended his prayer by saying, "And Lord, If I sounded grumpy earlier today it was because I didn't see far enough ahead."

God knows the beginning and Te also knows the and and we have to any. The health of our disappointments. God wants us to continue trusting Him and He will teach us and show us what He has for us. Moses and the people of Israel found this out very shortly. Reyond the bitterness of the water at Marah was found an easis containing twelves wells of water and seventy palm trees. God has plans for each of us and He wants us to continue to fight the battle of life. Tomeone anonymously wrote, (poem page 91, Great Tuetes and Illustrations by Jeorge Tuesting)

St. Paul's United Church of Christ *Closing Chimes *Benediction Butler, Pennsylvania Rev. Ralph Link, Pastor October 19, 1986 *Postlude Mr. Dale Rice, Minister of Music Mr. Roland Thompson, Saxophonist Acolytes: Mike Gamble and Robin Kaiser +++++

*Congregation Standing ++++

The beautiful flowers on the altar have been placed by

Mr. & Mrs. Joe Youngblood in memory of Loved Ones. Mr. & Mrs. Howard Jaillet will great the congregation at the door this morning.

Shers for today are: Rob Vinroe, Kevin Snyder, Danny Mangel.
and Jeff Snyder.

Nursery will be provided today by Mrs. Cathy Sneppeck.

Marie deery and Sandy Sheppeck will be visiting the hospita:
this week. Chiming of the Hour Congregational Greeting Attendance last Sunday was 117 with 9 visitors.
>Hospitalized: Charlie Penar in VA, Mrs. Edna Tait and Mrs. Prayer Requests *Hymn No. 613 "Fight the Good Fight" Mary Diamond in the BMH. *Ascription MONDAY - Fidelity Sible Class will meet at 12:30 in the hal. TIESDAY - Confirmation Class at 7:00 P.M.
MEDNE-DAY - Sunday School Teachers meeting at 7:30 P.M. "Confession (in Unison) 0 Lord and Father, we come to you as a Church that is not a Church. We are unable to share the faith you have given us. We are unable to be telemant of the beliefs, the wishes, and the needs of others. We are unable to find agreement in purpose. We worship in the same building; we share a common worship; we partake of TH- B 3DAY - Chair practice at 7:00 Cantata practice at 8:00 Activi ies Committee is making more apple butter. We need help on Tuesday beginning at 8:30 a.m. to cut apples and make apple saice. Wednesday we will begin at 7:00 a.m. to cook the apple butter at Ginny's home. We need lots of help. If coming on Wednesday, bring along something good to eat and share with the others. See you than! the same meal of sacrifice from the same table; but we are not one. Strengthen our resolve to live for you through your Church. Lighten our hearts as we striggle to know one another. And, as only you can, forgive us the wrong we have done so that we may be free to create the Church of your spirit on earth. Through you Son, Jesus Christ. Amen. good to eat and share with the others. See you then?
We also need your old canning rings or lids to fit quart
jans if you are no longer using them.
YMITH will meet tonight at 7:00 in Rebobeth Hall. We nope
to see all of the youth out. Bring along a friend.
PROPERTY COMMITTEE will be meeting Monday at 6:30 P.M.
COMMIT will have a short meeting immediately following the
service today in the library. *4ssurance of Pardon *fraise: Pastor - Blessed be the Lord God People - And blessed be His glorious name forever. service today in the Library.
>LITTLE PEOPLE'S HALLOWEEN PARTY will be held October 25th Siloria Fatri - page 142
Hymn No. 442 "O Master, Let Me Walk with Thee"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray! from 1 to 3 P.M. This is for children of the Nursery through 4th grade. We also need cookies and candy for th party. If you can, please let Marge Smiley know if you can donate cookies and goodies.

>Following the sermon we sing an invitational hymn, followed Offering by a period which gives each worshipper an opportunity to reflect upon life's situations, your family and friends an Offertory Ottertory
*Doxology - page 382
Installation of Women's Fellowship Officers
Anthem: "The Whisper of My Heart'
Scripture: I Kings 19: 1-21 this gives you the opportunity to speak to God about them. The altar has more used than just seeking salvation. You

Sermon: "God's Solution For: Juniper Trees"
*Hymn of Invitation No. 71 "Faith is the Victory"

may want to come and kneel in prayer or meditation; or you to speak to the pastor, or have nim pray with you and for you. Please let God's Holy Spirit speak to your heart and if He directs you to come to the alter please avail yourself of the opportunity.

SEE DESCRIPTION AND CONTROLL AND COLD FROM THE

THE STATE OF THE S

SET A TIME FOR CHURCH FALL CLEANING ??

ASCRIPTION

CALL TO UCPSHIL:

ALL THE PARTS OF THE LORD ART MERCY AND TRUTH IMTO SUCH AS KIFP WIS DOVINGNIT AND HIS IN TIMONIES.

WHAT MAN IS HI THAT FRANCE THE LOPM

WIM SHALL HE THACK IN THE NAY THAT HE SHALL INCOME. PSALM 25:10, 12

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SORT TURE: 1 FINGS 19:1-19

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(ILUS WALT DISNEY & DISCOURAGMENT & MICKEY MOUGE)
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DC LIK FLIJ & GO JUNIP TPEE, OR LET G CAL US & WE ANSP
VOS 13-14=FLIJ REPEAT DICCOTRAG 2 GOD
VAS 15-17#ELIJ GIVN INCTPUCS IN WAT 2DO 2GET BAK IM2 BATL LIF
VS 18=0'S AMER SELIJ THAT HE COLY ( T. LIV & WORK 4 GOD
BUT FILL LIK UC, WHY BEAT FED AGIN MAL, WAT TH/USE?
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Bakgr Elij: prov God over Baal-kil 450pr,400 prophs vss 4-8=G provid Cat theory/vs Monkey theory

I sot th L & aftrward I knu, He mov my soul 2 seek Him seeking me
It was not I that fnd O sav true
No I was fnd of Thee

Thou didst reach 4th Thy hand & mine enfold I walkd & sank not on th storm vexed sea Twas not so much that I on Thee tuk hold As Thou dear Lord on me

vss 11-12-Elij cal bak in? comun w/lif (Ilus Walt Disney) Elij & 7,000 othrs (Ilus Dr. Park Tucker & funerl home) (Ilus Jerry Falwell)

Ther is in Amer. a gravyrd of ex-preachrs, stil walk, stil aliv, but los 2 th caus. & I Bliev that many of 3's preachrs ? not win souls, Pro' bill grt churches, R not B used of G in th caus of revivl Bcuz they hav

I's preaches I not win souls, Proc'bill grt churches, R not B used of G in th caus of revivl Bouz they hav never lerned a relatship w/G of all encouragment D.L.Moody sed: I hav never kno G 2 use a discour person I hav sed it five thousan time if I hav sed it lnce: U dont determin a mans grines by his talent, or welth as the worl duz, but rain by was it take 2 discourage him. Watever causes U 2 quit, that is how grt U R.

U dont determin a mans grines by his talent, or welth as th worl duz, but raihr by wat it taks 2 discourag him. Watevr causes U 2 ouit, that is how grt U R. "atevr it t ks 2 knok th wind out of U & caus U 2 thro in th towl, that is how grt U R. U wer lnce a 35 teachr, but U R not anymor. U wer lnce a bus captin but U R not anymor. U wer lnce a prayr warior, but not anymor. Why: Bcuz sumwher along th line U Bcam a victof of discouragment.

(ilus walt week)

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at R I so do bout it;

bu Go sit undr Junipr Tree it will, (r crawl day;

c's colutin 4 Junipr Trees & Caves is the firt encourar;

s 'p

Al. theu Gospls read Nim cal individs step out 4 Hin

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all our time meditat on G

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"Well DU. Bot 30. PAT HPPI JERVANT

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1 we cant hay th victry wh ours thru %p

"God's Tolution Tor: Juniper Tress"

Scripture: 1 Kings 19:1-21

We live in a very competitive society. We most often think of competition as ***examisting* existing only in sports. But in all walks of life from the competition existing between corporations and small businesses, right on down to the competition which exists between churches and denominations we are aware that there are "winners" and "losers." But the competition doesn't stop at that point. Madison Avenue has done an excellent job in advertising and selling and are doesed "winners" and "losers" by the very cut of our **** clothes. If you aren't wearing designer clothes made by cortain names which have all timed the distinction of acceptability, you are a "loser." But the "winner/loser" syndrome doesn't stop there, it extends into all areas of

life. Here are just a few:

"The little guy who doesn't ret to play in little League. He must be content to sit on the bench and watch because he's first too small, and then the strikes out and always draws the hell

he strikes out and always drons the ball.

The kills in school who ion't read well enough to be in the select reading group.

The boy who can't have the same kind of ckothes as his friends, but must wear the dull colorless ones marked "husky."

The girl who wanted to really to to college but can't because her grades aren't high enough.

The busingtoman who has learned that to be a top salesman dishonesty is what often makes large sales.

min list con la go on and on. You know what I mean. Life has come to the point where it is not who a person is, but what he foes. If he isn't the top salesman in his firm, the top athlete in the class, wirner of medabs and honors, or the pastor of the largest church in town, that person isn't much. I would venture to say that each one here this norning has faced the problem at least once in life. Have you ever done your actual, honest best to accomplish a certain goal: Maybe it was cramming for a test and you still came but second test; perhap, it was baring a cake and sameanexelsest some other person's cake not all the raves; or perhaps you really tried to help a frient, or a neighbor, or just tried to be a neighbor and got kicked in the teeth for it. What happened when those efforts failed: You became discouraged didn't you: But who wouldn't: God has a solution for that problem too. One of His choicest servants faced that very issue in his ministry. In the 18th chapter of 1 Kings, preceeding what we read this morning, Flijah had achieved a major victory for the ord. We challeneged 450 priests and 400 propheto of Baal to prove their and by fire. They failed miserably and God proved Himself through Elijah and Eliajh had all of these men put to . death. Elijah returned to Jezreel savoring the victory over his enemied and chosen of God to prove God to the heathers among them. But his victory celebration was short-lived and we read in verse 1 that Ahab informs Jezebal about the slaughter of her priests and prophets. (REND THIS)

But since for some reason Jezebel was unable to immediately deal with Elijah.
The sant a messenger to inform him of his future fate, (read verse 2). And what did the mighty prophet of God do when confronted with the news that a mere bossy, brassy woman no less, was going to have him slain: We read in verse 3, "And when he saw that, he arose, and went for his life, and came to Beersheeba, which belongeth to Judah, and left his a read of the same to be a substitute of the same to be a substitu

fact, that he left his servant behind, "But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that hemight die; and said, 'It is enough; now, Lord, take away my life; for I am not better than my fathers.'"

Elijah was thoroughly discouraged with this turn of events. Discouraged so much that he wanted to die. Elijah, the mighty man of God who had demonstrat ed God's mighty rower only the tay before, that corms to the ranks of the completely discouraged. But God had other plans for him and we read in the 4th through the 8th verses about a portion of that care. (read verse 4-8). God knew that Elijah needed both physical and spiritual strength and so He supplied those needs. God does this for each of us. God knows where we are and He is involved in our lives. There have always been two theorys about God. One is called "The Cat and Kitten Theory," and the other is called, "The Monkey Theory." The cat always carries its young around by the neck, while the young monkey clings to its mother and is carried. The question is asked, "Thich does God do!" Poes God carry me whether I resist or not, or do I cling to Him and hold on to Him: The answer is that both theorys are true. When we are out of the will of God He still carries us around and will not let us go, and when we cling to God He brings us through the grials and problems of life. An unknown writer penned the words of an old hymn and wrote: I sought the Lord and afterward I knew He moved my soul

to seek Him, seeking me; It was not I that found, O Savior true; No, I was found of Thee.

Thou didst reach forth Thy hand and mine enfold; I walked and mank not on the storm vexed sea, Twas not so much that I on Thee took hold, As Thou dear Lord, on me.

God knows who we are and where we are and Kexwillxnox it isn't His will to let His people settle down under Juniper Trees.

Then Elijah was given spiritual food. He left the Juniper Tree and went into a cave to escape, but God called him out of that cave. We read in the 11th and 12th verses that he was to look for the Lord and he found Him in the least expected place, (read these verses). Eliajh heard God in a Still Small Voice. It wasn't somewhere out of the ordinary or in greatness that he met God. Not the earthquake and not the fire, but in a still small voice. In the the words, the commonness of life is where God is to be found. Elijah was being called back into communication with life. He was being asked to pick

himself up from his discouzagement and begin living again.

Over fifty years are there was a young man in Marsas City who wanted to be in artis, nors that the Marsas City Star and showed him his work. He was told to go back home and forget the whole idea because he had no talent. He went home thoroughly discouraged. Some neighbor churches hired him to do some drawing for them and since he didn't have any money to pay rent he set up his drawing board in his father's garare. One day a little mouse came out of himing and began to play on the floor. The young man took pity on him and began to feed him some bread crumbs. The nouse actually became friendly and climbed onto the drawing board. A few weeks later seated in a rooming house and pondering what to draw, the mouse came to mind and because of this the young man became framewaxand world famous as a cartoonist. The mouse became Mickey Mouse and the young man was falt Disney.

Discourage ment comes to all of us but what we do with it is what determines our value to the Lord. We can no like Elijah and pout under the Juniper Tree or crawl into a cave to escape life. But God doesn't want this for us and He will call us back to responsibility. But the question is, "will we resport to "is call?" It's much easier not to. It's so much easier to continue to nurse our wounds and remain under the Juniper Tree.

(Illustration of Dr. Park Tucker and funeral home sign)
Dr. Park Tucker who was the former chaplain at the federal penitentiary in Atlanta says that one day he was walking down the street discouraged and feeling down about all of life. As he walked along he just happened to raise his eyes to a window across the street. He said he had to blink several times to make sure his eyes weren't rlaying tricks on him. But what he saw was an actual sign in a funeral home. It stated:in large bold letters: "Why walk around half-dead: We can bury you for \$69.50. P.S. we also give green stamps. Dr. Tucker said the humor was good for his soul.

Is this our experience in life: Are you walking around half-deal wi him the rance of the Carch of Josus Carist: Jerry Talwell spoke to a Conference

a few years ago and this is what he said to those assembled there:

(Illustration of this speech).
There is in America a graveyard of ex-preachers, still walking, still alive but lost to the cause. And I believe that many of God's preachers are not

winning souls, are not building great churches, are not being used of God in the cause of revival because they have never learned a relationship with the God of all encouragement.

D. L. Moody once said, "I have never known God to use a discouraged person." Neither have I.

I have said it five thousand thmes if I have said it once: you don't determine a man's greatness by his talent or his wealth, as the world does, but rather by what it takes to discourage ham. Whatever causes you to ouit, that is how great you are. Whatever it takes to knock the wind out of you and cause you to throw in the towel, that is how great you are. You were once a Sunday School teacher, but you are not any more. You were once a bus captain, but you are not any more. You were once a prayer warrior, but not any more. Why: Because somewhere along the line you became a victim of discouragement.

Has discouragement caused you so built working for the Lord somewhere a long the way: What are you going to do about it: Are you going to sit under the Juniper Tree like Wlijah: Or crawl into a cave: God's solution for Juniper Trees and Caves also is the Great Encourager Jesus Christ. All through the Gospels we read of Him calling individuals to step out for Him. We cannot live the Christian life hiding under a tree; or spending all of our time meditating upon God. We have to be out on the firing line taking the blows of life, but knowing that each blow is a boost that leads us ever onward toward that "Well done, good and faithful servantw of our Lord who calls us to love Him and serve Him. He came into the world and gave Himself that the complete hopelessness and discouragement of the world could be overcome by those who are His. Discouragement can and does come to all of us but it takes our eyes off the Lord and we cannot have the victory which is ours through Christ.

St. Paul's United Church of Christ Butler, Pennsylvania Rev. Ralph Link. Pastor October 26, 1986 Mr. Dale Rice, Minister of Music Mr. Roland Thompson, Saxophonist Acolytes: Rubin Kaiser and Mike Gamble "Wonderful Name" Chiming of the Hour Announcements Congregational Greeting Prayer Requests "Hymn No. 608 "Guide Me, O Thou Great Jehovah" *Ascription *Confession (In Unison) We beseach thee, O God to deepen and broaden our commitment. Take our eyes away from ourselves and our own interests and help us to see the needs of others and the conditions of life others face. Help us to know that when we do not reach out to the frustrated, the underfed, and the homeless around us we sin because of our indifference. Forgive us and give us more love and compassion toward all of your children. Through Jesus Christ car Lord. Amen. *Kyrie *Kymie
*Assurance of Pardon
*Praise: Pastor - Blessed be the Lord Jod
People - Ard blessed be His glorious name forever.
*Gloria Patri - page 142
Eymn No. 601 "Saviour, Like a Shepherd Lead Us"
Call to Prayer: Pastor - The Lord be with You
People - And with Thy Spirit
Pastor - Let us Pray! Offering Offertory "Jesus, Jesus"
Anthem: "Dance, Sing, Clap Your Hands'
Scripture: Joshua 7: 1-15
Sermon: "God's Solution For: Inaccurate Diagnoses"
"Hymn of Invitation No. 606 "He Leadeth Me, O Blessed

Thought"

*Congregation Standing

*Closing Chimes *Benediction *Postlude "Amen"

+++++

The beautiful flowers on the altar have been placed by Mr. & Mrs. Ed Walker in memory of Loved Ones.
Mrs. Lenora Stanley will greet the congregation at the door this morning. Ushers for today are: Dick Mangel, Dick Dally, Don Kingsley. Nursery will be provided today by Mrs. Cathy Sheppeck. Marilyn Snyder and Mary Lou Davis will be visiting the hospital this week. MINE hospital this week.
Attendance last Sunday was 126 with 13 visitors.
Mospitalized: Mrs. Alma Rex in St. Margarets in Pittsburgh.
TURSUNY - Confirmation Class at 7:00 P.M.
THRESONY - Choir practice at 7:00 Cantata practice at 8:00
YOUTH - will neet tonight at 7:00 P.M. in Rehoboth Hall.
The Youth also need some more contribution of soup
and desserts for the luncheon to be held on November
9th after the service. Please let Bill know if you LIVET UK CAT can help them out. Plastic for sale. There are still several pieces available and in different sizes. See Bill Pflugh if interested. Flowers are needed for the alter on November 16th. If you would like to donate flowers in memory of a loved one, please take a minute and sign up on the flower chart.

Election of Elders and Deacons for 1987 will be held on
hovember 9th immediately following the service in Rehobot.
Hall. Those seeking the office of Elder are: Paul Campbel
Marty Henry, and Rob Vinroe. Deacons are: Dick Dally, Ra.
Isherwood, Shirley Thompson, Ken Draxinger, Helen Riemer, and tols Pennington.

Mrs. Fina Tait would like to thank the members of the congration for all of their cards and prayer during her recent hospitalization. Mrs. Winifred Wachsmuth will celebrate her 94th birthday on October 29th. She is now residing at Pennsylvania House 51 Euclid Avenue Brookville, Pa. 15825
Following the sermon we sing an invitational hymn, followed by a period which gives each worshipper an opportunity for reflection. As you reflect upon life's situations, your family and friends you have the opportunity to speak to God about the. The altar has more uses than just seeking salvation. You may want to come and kneel in prayer or

Council meeting Nov. 5th Benevolence meeting Nov. 3

opportunity.

meditation; or you may wish to speak to the pastor, or have him pray with you and for you. Please let God's Holy Spirit speak to your heart and if He directs you to come to the altar. Please avail yourself of the

Community Fible Church - Magamore, Fa. - (ctober Pa, 1 42 'reetires/Jov'/'ene scenentu/ youer or weth - Year ve ' ertis . The study often a unch demonstrates this marries, all on-'annual energyatics of meeting November 7, after church, cons dinner as well - types -ceriptien Commertener "focology Fistoral iraver Nymr Coripture: Joshus 7:1-15 'ermon: "log's Colution Tor: Inaccurate Ciapnoses" 10/28/80 Jutler, e. Amil neichion .ostiude PAUL CONFIE

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(Ilus Univ II=Bob Zupnke > 10000m1 pi'r, ws labl! (Ilus Syntax) Disobedience=vss 10-11 vs 3=0vrconfidence=can handl, rot it made vss 6-9= (Ilus woman % coffe brk/cookies) Chap 4:19-24=failure wit on God (Ilus A.W.TC...P quote: Chap 4:19-24-failure wit on God
(Thus A.W.TC..P duote:

No act that is dun coluntarily is an abromatin of th fredum of wil. If a men
chooses th wil of 3,he is not denying,
out exercising his rt of choic. Wat he is
doinm is admitting that he is not mud enuf
2 mak it, 4 that reasn he is asking 4
anothr who is both wise & cud 2 mak his
choic 4 him. 2 4 falen man this is th
ulti-at use he shud mak of his fredum of
Excit wil. Tennyson saw this 6 who of ip
THOM MALMARY HUMAN & TIVITE,
THE FIGHE TENDIAL THATTHE THOU.
OUR TILL R CUB, 2 ho Not HOM:
OUR TILL R CUB, 2 ho Not HOM:
OUR TILL R CUB, 2 ho Not HOM:
The secret of saintliness is not in the
destructin of th will, but of th submerren
of it in th will of G. Th tru saint is 1
wh acknowledges that he possess fr G th
gilt of fredum. He knows that he wil
nevr E cudpled in obedienc nor wheedled
lik a petulant child ing doing the will of
G;he knows that thez methods P both unworthy of G % of his own soul. He knows
he is free 2 make any choic he **x*poste**
will, & with that knowledg he chrozes
forever th will of God.

forever th wil of God.

He shud hav kno ther failur cum bout Bouz relatship was no complete as about the The proof of the second of the Don 10% ton number file (Josh 4:vss 19 thru 24-read)
Josh 4:ot had tol them=vs 24

atom 1 on 11 al i rear Josh shill have burned
in 2 d arin
3 cud hav tol them 2no go Phattl agin AI Scuz all was no in the man out of this haples adventur U want me 2do:
Or proy-G cho me wat U want me 2do % then do nuthin until C movs U or directs U
% if U dont receiv en enser U dont do it,or mak choi This is G's solutin 4 Inscurat Diagnoses we mak in lif Fouz we all lik Josh
we want 2charm in2 situ we face Disobed 2w.t G
wants.Ovrcomfid we can pul it off;& doing it in our own will i's colutin 4 Failure is 2 turn it all ovr 2 Him % let Him sho us His ansers thru Mp.

"Rod's Colution For: Inaccurate Diagnoses" Scripture: Joshua 7:1-15 (11us Bob Tuppue, Univ Ill. % "Wait til gets hit") This coach no ventur diag til saw wat playr oud do The wait til playr fail, then gav diag as reasn & cuit oft we mak diag of situ concern fail only ? realiz lir we made=Inac Diam Bouz we lk wrong direc/angle The situ Josh fnd self in at bath of \I 7 this record 4th & 5th vss=(Read thez) This only bath conques Canaan which tuk Tyrs, in wh Te los my men lives had accomply ther mos stun deafet of Jericho peop march rnd city lnce ea day 4 six days, on 7th lay march cile dly 5 ticcs, 7th room contitrings les walls fal flat=(arch discovry of this) folo fal Jer Isites wer Pocupy but no tak spoils G want peo 2B victorus, but peop brot defeat or selvs FIRST-Achan-vs 1-Bouz his sin help bring bout defeat only defeat Isites suffr=this shud prov 2thez peo that sin serius thing (Ilus English class girl % syntax) altho yng lady had misinterp wat sed & dun,pt wel tak Sin is costly, so costly Scrip tel us=Wages=deth
It sumth not 23 takn 2 litely
As 1k portin Scrip can redly C=TNACC Diag of situ Singl diag is=SIN, but also hav 3 othr elements
Josh lk at 1 angl whil G lk fr propr angl
vss 10-ll=G spk of this 3 then giv directins how 2dea
Josh lk 1 angl, G C fr nothr angl & root failur was Disobedience 2wat G want fr them

Victry can only 3 achiev by obed all peo % no jussur wrong Diag=OVRCONFIDENC isites perf mitey feat & jus cum fr defeat Jer Confid in ther superorty was such that Josh sent sum spies 2 th land of &I, return & say=vs 3
Uld Atitud=Dont wory, we can handl this very easly
(Ilus sweeper ation in such lift)
nothin invit defeat any level than superior atitud of Weve got it made Josh so conf his smal army cud defeat peo AI & wen they didnt he Egan 2Blame G=vss 5-9 Josh no angry jus w/G but he blam Him 4ignominious defeat they jus suffr He didnt hav all facts strait, but that didnt mattr G was 2Blame & thats all ther was 2it. (Ilus woman coffee brk & cookies) Similr mannr, G protec/tak care of Josh & now Josh bla Him 4ther defeat at hands neo of "I

"God's Solution For: Inaccurate Diagnoses"

Scripture: Joshua 7:1-15

(Illustration of Bob Zuppke & promising football player for Illinois)
One year when Bob Zuppke was the football coach at the University of Illinois a promising player was being looked upon as the most potential to come to the team in many years by the other coaches. He weighed 1% pounds, had a great prep-school reputation and was a running back. The other coaches rubbed their hands in glee and exclaimed, "He'll tear the Big fen apart with his running."

In his first practice game the young man made a beautiful catch of a punt over his shoulder and started to race down the field, weaving and dodging beautifully. At midfield he was dragged down very hard from behind. A few plays later he took a handoff and was off for fifteen more yards. But this time as he was about to be tackled he slowed down. All afternoon the coach watched him make impressive runs, but slow up each time an opponent came near to tackle him. After the scrimmage the other coaches asked "Zup" where he would put him. He answered, "Third team, he stops before he is hit." His answer to the coaches when the scrimmage forst started as to what he thought of this new phenomenom was simply, "Wait until he gets hit; and it had proved to be way to tryly look at this fellow.

This coach didn't venture a diagnosis until he saw what the player could do. andxwkanxkexdid .le waited until the player had failed and then he gave his diagnosis as to the reason. Quite often in life we make a diagnosis of a situation concerning its failure anly to realize within a short period of time that we have made an "Inaccurate Diagnosis" because we have locked at it fro the weak direction or angle. This is the situation John to count timwell in as he battle of Ai. This is recorded in the 4th and 5th verses of this 7th chapter of Joshua. This is the only battle in the conquest of Canaan which took seven years, in which Israel lost any men. The Israelites had just accomplished their most stunning defeat of Jericho. The people had marched around the city once each day for six days. On the seventh day they marched silently around it six times and on the seventh time the priests blew the trumpets and the people shouted and the walls fell down and the Israelites captured the city of Jericho. Incidentally, archeological examination of the ruins of ancient Jericho have disclosed that the exterior walls of the city had suddenly and violently fallen outward at a out the time of this being recorded in the book of Joshua.

r'ollowing the fall of Jericho the Israelites were to occupy the city but were forbidden to partake of the spoils of it. God wanted His people to be victorious, but His people brought defeat upon themselves. But God's plan had now ended in failure and it came about because of several factors. First we read about a man called Achan, (read verse 1). Achan was guilty of sin and because of its personal sin, he broughtwind with the sin as helpel to bring about the only defeat suffered by the Israelites. This should have proved to these people that sin is a serious thing.

(Illustration of English class #irl & "Syntax")
As a member of a night-school English class, a pretty lass was quite disturbed when the instructor announced, Tomorrow night we will take up

"Goodness," she exclaimed, "if they re going to collect that, I'll never be able to afford the tuition."

Although the young lady had a misinterpretation of what was being said and done, her point is one which is well taken. Sin is costly.xxx In fact, it is so costly that God tells us in Scripture, "The wages of sin is death." It is something which cannot be taken too lightly.

As we look at this portion of Scripture we can readily see the **wr** "Inaccurate Diagnoses" of the situation. The single diagnosis is "Sin." But it also has three other elements. The first of these "Inaccurate Diagnoses" is that of disobedience. Josh a like all the rest of the people of the property is this situation from one angle while the Lord was looking at it from the pro-

per angle. We read in the 19th verse that God visits Joshua, "And the Ford Faid in God Joshua, 'Get thee up; wherefore liest thou thus boom thy Face? Israel hath sinned, and they have also transgressed My covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it, even among their own stuff.'" vss 10-11.

Then God gives directions as to how to deal with the one who stole what belonged to the Lord. Joshua was looking at the situation from one angle, but God directed him to see it through another angle. The root of their failube was their disobedience to what God wanted from them. Vicotry can only be achieved by obedience of all of the people and not just some of them. Another of the wrong Diamnoses is that of Overconfidence. The Israelites had performed a righty feat one had just come from he received a looking.

Their confidence in their superiority was such that after Joshua sent some spies to the land of Ai they returned and said to him, "Let not all the people go up; but let about two or three thousand men go up and smite Ai; and make not all the people to labor thither; for they are but few." vs 3.

The old attitude is, "Don't worry, we can handle this very easily."

(Illustration of vacuum cleaner salesman & eating the dirt)

A salesman selling vacuum cleaners knowcked on the door of a remote farmhouse. When the farmer's wife answered the door he walked in and dumped a
bag od dirt on the floor. "Now," boasted the salesman, "I want to make a
bargain with you. If this super duper new vacuum cleaner doesn't pick up
every bit of wirk this dirt, I'll eat what's left."
"Here's a spoon," said the farmer's wife, "we don't have any electricity."

Nothing invites defeat on any level than a superior attitude of "We've got it made." Joshua was so confident that his small army could defeat the people of Ai that when they didn't he began to blame God. We read in the 6th verse on, (read verses 6 through 9). Joshua not only not angry with God, but he blamed him for the ignominious defeat they had just suffered. He didn't have all of his facts straight, but that didn't matter. God was to blame and that's all there was to it.

(Illustration of woman shopping, cookies and man ceting them) confinued on next page)

A woman was out shopping one day and decided to stop for a cup of coffee. She bought a bag of cookies, put them into her purse, and then entered a coffee shop. All the tables were filled, except for one at which a man sat reading a newspaper. Seating herself in the opposite, chair, she opened her purse, took out a magazine, and began reading.

After a while, she looked up and reached for a cookie, only to see the man across from her also taking a cookie. She glared at him; he just smiled at her, and she resumed her reading. Moments later she reached for another cookie, just as the man also took one. Now feeling cuite angry, she stared must the remaining one cookie—whereupon the man reached over, broke the cookie in half and offered her a piece. She grabbed it and stuffed it into her mouth, as the man smiled again, rose and left. The woman was really steaming as she angrily opened her purse, her coffee break now reined, and put her magazi a away. In there was her bag of cookies. All along she had unknowingly been helping herself to the cookies belonging to the gracious man whose table she'd shared.

God had protected and taken care of Joshua and now Joshua was blaming Him for their deat defeat at the hands of the prople of li. Joshua had inaccurately discnosed that defeat as being God's fault. He should have known that their failure had come about because their relationship or non-completely what it should have been. The confidence Joshua and the people if Israel had restarday in their victory should not have given them a superiority-complex today. Just as they needed God in that other battle, so they needed Him in this one. Then the third of the "Inaccurate Diagnoses" was that of not waiting or tool. Jostua had failed to wait'upon God. He had forgotten how they had gained anything up to this point. If we go back to the 4th chapter the 19th verse we read, (read verses 19 through?4). Joshua had forgetten he had told the people, "That all the people of the rand earth might know the hand of the lord, that it is mighty: that ye might fear the Lord your God forever." The same altar at Gilgal is where Joshua should have turned his heart toward again. God could have told them not to go to battle against Ai because all was not right within the camp. We could have given them Wis polution for the "Inscennate Diagnoses"which would come out of this hapless adventure. Trom the very beginning of creation man has had the opportunity of free choice. Because of his failure to choose that which is right for him, God sent Tis 'on into the world to live on' lie for manking. Is it from this Tolorian has and as giver man the ultimate choice. 1. ". Fozer the late note I paybox and author in the Thistian and little arm Thister '. wi la ibben:

of act that is done voluntarily is an abrogation of the freedom of will. If a man chooses the will of God, he is not denying but exercising his right of choice. That he is doing is admitting that he is not good enough to make it, and for that reason he is asking Another who is both wise and good to make his choice for him. And for fallen man this is the filtimate use he should make of his freedom of will. Tennyson saw this and wrote of Christ: "Thou seemest human and divine,

The xmixxx highest, noliest maninod, Thou:
Our wills are out; we know not how;
Our wills are ours, to make them Thine.

There is a lot of sound doctrine in these words-"Our wills are ours, mo make then hime." The secret of saintliness is not the destruction of the will but the submergence of it in the will of God.

The true saint is one who acknowledges that he possesses from God the gift of freedom. He knows that he will never be cudgled into obedience nor wheedled like a petulant child into doing the will of God; he knows that these methods are both unwortly of God and of his own roul. He knows he is free to make any choice he will, and with that knowledge he chooses forever the will of God."

This is why the people of Israel failed and this is why anyone fails because every move in life must be done in the will of God. It is always so casy to go or and mus he race of life opting and choosing what we think is right for us. But when we do, in a short period of time we find we make the wrong choices and are running contrary to what God wants for us. Think now for xins just a moement and ask yourself the question. "Does every move I make come from my decision that it is what God wants me to do:" The only way that is possible is if whenever you need to make a move, regardless what that move is you turn to the Lord and you ask, "Lord, is this what you want me to dor" Or, you may, "God show me what you want me to do," and then do nothing until God moves you or directs you. And if you don't recaive an auswer you don't do it, or make a choice. This is God's Solution For the Inaccurate Diagnoses we make in bife, because we are all like Joshua. We want to change into the isomtions on the Dichletian or the or maning Or hearting hit which will is off; and foint it is one one will. Talks hotting the heart in the is to turn it all over to Him and let Him show us His answers through Christ.

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St. Paul's United Church of Christ
                                      Butler, Pennsylvania
    Rev. Ralph Link, Pastor
                                                                November 2, 1986
            Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
        Prelude "Amazing Grace"
    himing of the Hour
Announcements
     'ongregational Greeting
    Prayer Requests
Hymn No. 616 "Stand Up, Stand Up for Jesus"
    Ascription
    exhortation
    renfession (In Unison) O God, who hast brought us into this fellowship with one another through thy Son Jesus Cirist: let us be one in thought and mind and spirit. Help us to strive not to be individuals but to be a group of fellow
       believers. Forg.ve us in our weakness of turning from
thee. Give us strength as we need it in our times of
       three of the destroyer as we need to in our times of terminal and frustration. Help us to live in the world, but not to be completely wrapped up in all of it. Make our wills obedient to thine, for we ask it all in
       Jesus' name. Amer..
    hyrie
    Assurance of Pardon
    Offering
> Offertory "Autumn Leaves" > Dedication of Altar and Chancel Paraments
                 "Jesus Savior"
     Scripture:
                     Revelation 1: 9-20
    Sermon: "God's Solution For: Cowardly Lions"
Symm of Invitation No. 617 "Coward, Christian Soldiers"
    'losing Chimes
Benediction
    Postlude "Postlude in F"
                                *Congregation Standing
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The beautiful flowers on the altar have been placed by Mr. & Mrs. Howard Jaillet and Esther Fair in memory of Loved Ones. Mrs. Zitt Thompson will greet the congregation at the door this morning. ishers for today are: Marty Henry, Dan Bosko, John Snow, and Frank Crawford. Nursery will be provided today by Mrs. Sue Gamble. hero Shearer and Don Kingsley will be visiting the hospital this week. Attendance last Sunday was 110 with 10 visitors. MONDAY - Benevolence Committee meets at 7:00 P.M. - 12:00 noon the Women's Mary Prugh will meet in Rehoboth Hall. TIESDAY - Confirmation class at 7:00 P.M. WESNESDAY - Council meeting at 7:00 P.M. MEDRESDAY - Council meeting at 7:00 P.M.
FEIDAY - Butler Food Buying Club
Election of Elders and Deacons for 1987, the adoption of the
1987 Budget, and the revised Constitution will be held on
November 9th immediately following the service. This will
be followed by a luncheon by the Youth. Those seeking the
office of Elder are: Paul Campbell, Marty Henry and Rob
Vinroe. Deacons are: Helen Fiemer, Lois Pennington, Keo
Eraxinger, Shirley Tucmpson, Ray Isherwood, and Dick Dally
Playtic for sale! There are still several pieces available
and in different sizes. Please see Bill Pflugh. If you have
purchased some, please see Cinny to pay for it.
The Choir is participating in the Butler area program of
televised services. They appeared in their toping for the
shows on Wednesday evening. They will be appearing on TV
Nev. 9th, at 7 P.M., Nov. 11th at 9A.M., and Nov. 13th at
1 P.M. This will be aired on Channel 3 or 26.
Chilf practice is still being held on Thursday evenings. We
would like to have a few more people to add to the Cantata would like to have a few more people to add to the Cantata for Christmas. Choir meets at 7:00 P.M. and the Cantata group meets at 8:00 P.M. Come join us for some fellowship. Butler Area Laymen's Dinner will be held November 20th at Bethany U. C. C. at 6:30 P.M. See Jake Harmon for tickets. The new green chancel paraments dedicated today have been -

The new green chancel paraments dedicated today have been purchased and given to the church by Mrs. George Eichhorn in loving memory of George.

Following the sermon we sing an invitational hymm, followed by a period which gives each worshipper and opportunity for reflection. As you reflect on life's situation, you have the opportunity to speach to God about them. as you come forward to the chancel rail. This is an opportunity for you to ask God to help you. You may ask the Pastor to pray with you or for you. Please avail yourself to this opportunity.

TO THE TOTAL TO THE TARE TO THE TOTAL TO THE TARE THE TAR

BERT ARD

Thus Alex frt horse Bucephalus
The worried cow and have lived til now,
if the the second her horse;
to she mooed herself to deth.

Thus man fr id fly fortun told:
A recent investment may pay no dividend:
Thus Lord Lawrence estmin boy:

e feared man so little cuz he feared G so much

lus Chinese man orchestra He was unable to face the music vs. 31-25 majorty report add 2 " this caus cong 2P feurfl % cry all nite

Nex day rery stone Moses, Aaron, Talen/Joshua

Lioses spk 2them=14:9

Indi result 6 caus them wandr 40yrs E4 reach from L

hv this so:

cuz their fear was JIN

Sol wat 2do ' insted Pliev, tuk word maj of spys %

ther fear ovroam faith
(Ilus Lord Lawrence memorial restmin %bty)

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w/them % they shud hav takn at "ord

with this element of fear pertain Prelatshin w/G

why do so many peop mo thru lif defeat/dejec % fil

w/fear:

many them ? not evn awar lif can Bliv relativ free
dom of fear

Put 40thrs livs of fear R liv Bouz delib desir 2liv

lif as f fit w/out regard 2how shud? liv
(Ilus 0h man who coudnot face music)

4thos try liv livs apart fr/G lif fil w/fears

Tut soum wors as time go on especil if ther swarnes

of how lif supos 2B liv

This can duz mak many "Cowardly Lions"

Put 1 has Golutin 4this rrob as has 4sll othrs

Ansr 2prob is relatship w/Js Xb

Js prov wen spok Jn on Isle latmos

on no sep fr (p % this is point

We was Plievr % wen Js spok, snok 2 a Plievr

Fis words wer as they wer Zell Blievrs-Fit Mor

Dor no need 4 fear if we Blons 2 th Lord

and writ 1st lettr chap 4:18

Terf luv Jn spk was fufil in deth/resurect in Js (p

It turu this demonstratin that perf luv that fear of

deth, fear of eternty, fear of no 8 4givn is remov

Natur! fear of things can harm/burt is cud,

out fear of lif is sin Bouz keep us fr kno 8 hav

Js Xb at centr our livs

N.W MCT Js sed 2 Jn % He say that 2ea us 2day

(Invit acept Js ? cast out fear)

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'cripture: Rev. 1:0-00; Cermon: "God's Calution 4: Cowrdly Lions"
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  fer round fort lif evrone, includ animals
   (Tlus prem bout cow)
   fearful man about flying=(JING MAN & LIF INSUFANCE, UCAIF & FORTING
    EMPONY FOODS EREPS IN LIFEWITARD OF CORPOLE LICH
              ROG STEWS 28 NAT TURS BAY THE BAY THAR
  APCETL IN ONCH A MAN - NO WROT LAS BUK OF MU TECT & BOAM LAG BUK
    HIV TO CLE 101, DA MATTER COME
  THE THE THE, SMI THE STARS WHARMSTONES OF THE PARKS
      BUK ... 'SAS & TH ELCS ACEK AMED TESCE
  בת שייות יי פי אריבות או ביי אלי אינוער מו אדן און און און און אינוער אינער אינוער אינוער אינער אינער אינוער אינוער אינער אינער אינער אינער אינער אי
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  MUSES OF MAN, PIP SSELF WILL ON PRON - VS /3
      ICMS CRE THAN PRIESE & OF BOXATER
         COLDEN CALDIS ELECTR EDAN CA CALLE
  VS 16=7074PS=70HUPORTS; SYCED= HIS WOFD/WORL OF GOD
       CONTENATO HIS LIGHT, BRITT AS SUN, CANNOT R TORED AT TIRECTLY
  VS 174=UN FIL W/FEAR, WW/NATURE IN PRECENC OF GOD VS 178-18=FEAR PROCESSARY UN TOLD AU OPER IDENT SELF AS JS
    FOR FILET TIM JN KNC LOO SPER IF, & HEARTMING MERAG IS=FEAR NOT
  WAT IS FUAP? NOW DO WE DEAL W/IT? WAT IS ITS PIPPOS?
  FIRST: BEAR IS AN EMOTIN, IT RELITIN, IT NATURAL
     ( LYAMPL FATTI SMAKE & FEAR MAK US AWAR OF DANGER)
  STOCKE: FEAR ANSE IND AT FRANCIS AND LEGIS WAT IS BY/FEAR MATON
    FRENCHE LS FR/DO VAT WE SHID LOSSES
  ("""" C.T. . " KRT AFTF ICITES DILLY FR/EGYPTINS)
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     CALFR RAY "INCERTY STECKT = VS 30 - NUTH SELAP
  VSS 31-33=MCR MAJ PETCRT
  LT 14:1=THY ALL NITE & RETTY STON AARON/NOTED/CALFE/JOSTUA
  VS 9=MOY TO SAY I WIL BLES & SIV LAND - BUT DON'T PEREL
     THEY WAD PYANDE 40 yes bour ther fear was SIN
  G TOL THEM WAT SEC, BUT THE FEAR CYPCAM THIP FAIT! (IING LORD LAWRENCE TOWN WEIGHNEEPS AWRY)
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Scripture: Revelation 1:9-20

(Illustration of Mexander the Great and his horse Bucephalus)
A beautiful black horse named Bucephalus had been brought by horse traders to the court of Philip, Alexander the Great's father, for use in his caval-ry. But he was so vicious, rearing and kicking at everyone who came near him that the king's horsemen were about to reject him. But Alexander had been watching the horse and he asked permission to ride him. Philip wax at first refused, but then gave his permission. Alexander took the horse by the bridle, tunned kin his head into the sun and then jumped on his back. He was able to ride the horse and without difficulty and the horse obeyed his every command. From then on, Bucephalus was Alexander's horse. The secret of his success was that Alexander had noticed that while everyone else worked with the horse it was turned away from the sun. The shadows cast by the horse and the men had frightened him to the extent that he appeared vicious and unmanageable. But when the shadows disappeared, the horse was normal and obedient.

Fear is a normal part of the life of everyone, including animals. Someone wrote the lines:

The worried cow would have lived till now, if she had saved her breath; but she feared her hay wouldn't last all day,

(Illustration of man afraid of flying taking insurance and weight fortune)
A man who was afraid of flying decided he would take the flight insurance
offered at the ticket counter. So with a \$50,000 insurance policy tucked
in his pocket, he decided to get weighed on a negroy scale. Out came one
of these fortune-telling cards. The message read, "A recent investment
may pay big dividends."

Everyone has faced fear or fears of one kind or many kinds in life. One of the characters in the wizard of Oz is the lion without courage, who was called appropriately, "The Cowardly Lion." Often in life all of us find ourselve in that dubious character. Courage is something we read of others having and more often than not find we are filled with fear. The Apostle John was such a man. He was the author of what is ironically the last written book of the New Testament, and the book which is the final book in the New Testament. John was the only Disciple who lived to an old age and who died a natural death. There is a legend that he was thrown into a vat of builing oil and emerged from that ordeal without harm and in order to dispose of him, the Emperor Domitian had him exiled to the island of Patmos. This was an island apporximately 8 miles long by 5 miles wide to which political prisoners of the Roman Empire were banished. On the island were rock quarries in which the prisoners worked. So it is very likely that John was confined to hard labor we during his exile.

so it is that John sharing what he heard and saw with other Christians, tells all readers, (read verse 9). This in brief is the purpose of his writing. He explains, "I was in the Spirit on the Lord's Day, and heard behind me a great voice, as of a tumpet.#

John is saying that he was involved in worship. In the Spirit means he felt the indwelling of the Holy Spirit while he was worshiping God on Sunday. This while he was thus engaged, he heard the sound of a voice ringing out true and clear like the notse from a trumpet. The voice spoke saying, "I am Alpha and Omega, the first and the last: and what thou seest write in a book and send it unto the seven churches which are in Asia."

The voice identifies the speaker as being the first and the last. Alpha was the first waxx of the Greek alphabet and Ometa the last letter. The beginning and the end. His mission while here is to write the book and send it to the seven churches of Asia and then the names of those churches are given. John probably had a good idea who the speaker was and as he turned to look

he says he saw, "Seven golden candlesticks; and in the midst of the seven candlesticks One like unto the Son of Man, clothed with a garment down to the foot, and girt about the breasts with a golden girdle."

The seven rolden candlesticks represented the seven churches to whom he was first writing. He saw this one he identified as "The Son of Man" which was a name Jesus applied to Himself quite often in His earthly ministry. He was dressed in a long robe down to His feet which was the dress not only of a priest but of royalty.xxxxxxxxxx And further proof of this would be the golden girdle worn just above the waist.

John's description continues and he says, "His head and his hairs were white like wool, as white as snow; and His eyes were as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters."

of judgement; His feet solid and planted firmly; and Wis voice had the ring of authority to it.

And I'e had in His right hand seven stars," again, for the seven churches; "And out of His mouth went a sharp two-edged sword," which was His Word, or the Word of God; and His countenance was as the shn shineth in His strength; He was light and appeared as Light, a brightness like the sun which can't be looked at directly.

All of this had the effect upon John which it would have used anyone ercountering Divine Majesty and we read John says, "And when I saw Him, I fell at His feet as dead."

John was filled with fear. This fear added to his previous fear about the future which John felt. But his fear is krarranded unnecessary as we read of the answer which Jesus gives him. He says, "Fear not; I am the first and the last: I am He that liveth, and was dead; and behold, I am alive forevermore, Amen; and I have the keys of hell and of death."

John is being told not to be afraid and the speaker identifies Linsels as Johns. For the first time John definitely knows who it is that is addressing him. But the heartening message for John is "FEAR NOT."

good.

But to understand what Jesus was saying to John we must look at fear from the proper perspective. God has built into the human life the capacity to fear. Fear is first of all an emotion. It makes us alort to and warns us of langer. It is this fear that makes us act responsibly in times of personal harm or danger. A rattlesnake coile in our path worns of the langer we can encounter with the snake. Our sense of fear comes into play and we avoid the snake. To walk right into the path of the snake would in 'colhardy and cause us harm. So fear is something God has implanted into each of us for our own

usufrom Ter med be landed at from the reverse angle. Just what is the fear which prevents us from doing what we shoul! So: 1 classical example of this is found in the Old Testament shortly after the Israelites had been delivered from the Egyptians. 's find this recorded in the end of the 13th cha ter of Numbers. Moses had sent out 12 spies, one from each of the 12 spies. of ispect. Told to the told to the land and return with a report on what they had seen and how to defeat their enemies there. Caleb and wos ma were two of the men sent out. When Moses gave them the charge concerning what they were to do be advised then, "Te of good comain," 13:206. So they spied out the land for 40 days and then returned. They brought back a cluster of grapes so large . . . it took two men to carry it. First there was the majority report of the land. They told that it was indeed a land flowing with mills and coney, but the poor of were kits big and strong. Then Caleb gave the minority report which only he and Joshua held. "a read in the 17th care of verse 30, (read this). Caleb was saying that there was nothing to fear and the land could be theirs.

(Illustration of Lord Saurence of tomb in Satrins er Abland 2 112 or Abbey in London, inscribed on the memorial of Lord Lawrence are the simple worls: "he saured man to little because he feared God so much."

That is what God wanted from "is people. He knew the natural reaction was one of max fear, but His promise had been that He would be with them and they should have taken in at His "an".

But the third element of Fear pertains to our relationship with Cod. The loss many people go through life defeated, dejected, and filled with Fear?

For many of them xhex are not even sware that life can be lived in relative freedom of fear. For still others their lives of fear are lived because of a deliberate desire to live life as they see fit without regard to how it should be lived. They are sorething like the Chiness man who played a same in life for many years.

Illustration of Uniness men with could not "Tage the relief".

Many years ago in ancient China there was a man who desired to play in the types of a relation. He was able to secure a position in that worchestra although he could not play a note. Thenever the group played he would not play a note. Thenever the group played he would not his flute up to his lips, not even dering to breathe lest he cause a discould. This went of far rules for the could not hear end to the seed the difference. He received a salary for this and was able to live comfortably. But then the Emperor decided that he wanted to hear end tember of the order when play for him solo. The flutist became desperate. He tired to take some chick perfectional lessons, but he didn't have an ear for music. Text, he pretended to be sick, but the royal physician who examined him knew better. Tach day the ran grow mane to releasing that it is from this actual incident that we get the phrase, "Being unable to face the ruste."

For those who try to live apart from God, life is filled with fears But it becomes worsed to be lived. This can and loss rate real "county" limit.

But God has the solution for this problem as He has for all others. The answer to the problem is a relationship with Johns I form. John was not separated from Trist. He may have been reported from it is believed, but

answer to the problem is a relationship with Josus Chist. Jo y proved this to John when He spoke to him or the ible of Tarrow. John was not separated from Tarist. He may have been coperated from the los believes, but he had a relationship with Christ. This is the point. He was a believer and when Jesus spoke to him "e spot- so a believer. This write was an and sere to all reliever and always will be "Fear not." There is no need for fear if we belong to the Lord. John was able to write in his first letter, the 18th verse, "There is no fear in love; but perfect love casteth out fear: because fear hath torment. !e that feareth is not made perfect in love. The perfect love that John is speaking of was fulfilled in the death and resurrection of Jesus Christ. It is through this demonstration of that perfect love that fear of death, of eternity, and forgiveness of sin is removed. Matural fear of things that car harm or hurt is good. But fear of life is sin because it keeps us from knowing and having find Jesus Christ at the center of our lives. "Fear not" Jesus said to John and He says that to each of us today.

(Iinvitation to accept Christ and cast out fear)

St. Paul's United Church of Christ Butler, Pennsylvania Rev. Ralph Link, Pastor No. Mr. Dale Rice, Minister of Music Mr. Roland Thompson, Saxophonist November 9,1986 Acolytes: Megan Hewis and John Penrod prelude "Berceuse Chiming of the Hour Announcements ongregational Greeting TOYS *Hymn No. 422 *Ascription *Fyhortation *Confession (In Unison) Father, give us the Spirit Your Son has promised us; to make us honest people again; to know and face the truth; to see ourselves and cease from laying our defections at your door; to see your only goodness in our desperate need of you. Be with us always Lord in all we do, and forgive us for all we fail to do. For we come seeking your forgiveness through Jesus Christ our Lord... Amen. *Assurance of Pardon *Assurance of Pardon
***opher - And blessed be the Lord God
**People - And blessed be His glorious name forever.

***Gloria Patri - page 142
**Hymn No. 108 "Rock of Ages, Eleft for Me"

**gall to Prayer: Pastor - The Lord be with You
**People - And with Thy Spirit
**Pastor - Let us Pray! offering Offering Offertory "Meditation" Anthem: "Great Is The Lord" Scripture: Genesis 32: 22-32 Sermon: "God's Solition For: Wrestling Trips" "Hymn of Invitation No. 595 "Lead On, O King Eternal *Closing Chimes *Benediction *Postlude "Postlude in B Flat" . - - - - -*Congregation Standing The beautiful flowers on the altar have been placed by Mr. & Mrs. Wally Feder in memory of Loved Ones.

Mr. & Mrs. Herb Shearer will greet the congregation at the door this morning.

Ushers for today are: Alta Kradel, Lois Stokes, Marilyn Snyder and Dutch Bolam.

Nursery will be provided today by Mrs. Sue Gamble.

Bill Pflugh and Howard Jaillet will be visiting the hospital this week.

Attendance last Sunday was 107 with 12 visitors.

WEDNESDAY - Hymn Jing at 7:30 P.M. at the home of Mrs. Marge Smiley. Come and join the fun and fellowship.

November 18th there is a Sunday School Teachers meeting at 8:00 P.M. We arge all teachers to be there.

AMMEDIATELY following the service today in Rehoboth Hall there will be a luncheon provided by the Youth Group. This will be in conjunction with the Election of Elders and Deacons, the adoption of the 1987 Budget, and the adoption of the revised Constitution and By-Laws. Please be a part of the work of this church.

PLASTIC FOR SALE - there are still a few pieces available. See Bill Pflugh if interested. If you have taken any and haven't paid for it please do so.

Butler Area taynen's Dinner will be held November 20th at Bethamy U.C.C. at 6:30 P.M. See Jake Harmon for tickets.

The Chair is participating in the Butler Area program of televised services. They will appear on Channel 3 or 26 at 7:00 P.M. on November 13th at 1:00 P.M.

Next Sunday's service will be unique. It is going to be a "Hymn Sing" service. All hymns will be on request from the congregation from our Hymnal. Flease check the index and find your favorites. Be prepared to give the number of the selection. Come and be prepared to give the number of the selection. Come and be prepared to give the number of the selection. As you reflect on life's situation, you have the opportunity to speak to Goo about them as you come forward to the chancel rail. This is an opportunity for you to ask God to help you. You may ask the Pastor to pray with you or for you. Please avail yourself of this time and opportunity.

THANKOFFERING SUNDAY will be November 23, 1966. The Benevolenne Committee is asking for your help with their

XPIAN CE.TEL

Community Fible Thurch - Espamore, Fr. - November 7, 1993

Pre'ude Greeting /Jovs/ rmo noments/ taver enuects

Comp dinner T arnual meeting after church

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The state of A. A.

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JEAN'S FAMILY - HOLMPINS

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(Ilus... Trainer correctioner)

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(Ilus) teachr smal voic alway W/u n transistor radio,

Treatment of Tactory (Teddy coosevelt, smal poy "fear of Ch) Jn <:17-And Dis Disciples remembered that it was written, "The zeel of Thine house hath eaten me up."

(Ilus Seo Truett & man refus accept Tp)

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Ie ask ?p felive fryold lif

vs ??=sak wat name is, I no hav akk that, or "cuz xx wat! so ?co. Jac wud "dif tweer names vo "leame claux Ispael-"e who striv w/C

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's solutin is peren too "restling, stop ? on cilt krix wrestling rip "u/nac" "mast all on "im G surly solutin thru Js r

Invitatin fry "im in=Cum un!" Me all ve that labor "heavy lodn" I wil siv " rest!

(Invitation ' an " all ? cum ? "p)

Corin: "eng 72:20-20; Cerm: "Cic SCOVETY FOR: FL FLTUG TRIFO" THE PARTY OF THE P SIAE DIT - CA ' KANA ... Ishan יין אדע איינים ביי פיי פיי פיי פיי פיי פיי אדער אוויים, אדעריים, אדעריים אדער אויים, אדער אויים אדער איינים איי PARTICLE FRANCTIRS OF PAGE THAT WE THE EDITORY TO THE PLANT OF THE DIROT. THE CENTER OF THE PROPERTY BY THE AMERICAN REPAIR ONE OF PLIN GOD, OF THE THE STIP The William haven's as the it is it. . TO CONTRACT OF BY TO THE BEST OF ! THE OWN DRI ECONOMISCHER STATE STATE & MARKET ASMN OFIRIT Tim min on afact - Bud 1700s No. C.W. order sink MON DUB CABLUMY 18440 1994 ABITED AND 8 ALLE UT AND SECOND AND SECOND AND ASSESSMENT THEY IS ALL & MITTER TARREST BITS 42 GOD INCOME. at a satisficial to metho fold to form a south that ? TALL STEEN SCHOOL OF STATE TAXABLE AND SET OF BITCHED (III B. G. TA & TONICIETO) (THE SERIE SAME LAKEUS FOR BOAT CORPORTABLE) JUG IFF THE BEC YOU GET I'M SEC JAC KNOW BEC WIT MIL I'M HAT CHANC 2017 FUG & CAC DISTRIBO SCHOOL & SENT MICHIGRS WIND PROF ESAT SEC MC. WILL A MAN & SCH BUNNECH /MAR MINITER OF THE BAK JAC, TEL EST OF FEET JAC W/400 MEN VS 7=GILTY CONS OUR CUREAG AGIN: MAY PIN ABL . MIRES 4 TH/POYHA, Phon Com Ca Mary, 30m Supplied Wein & Haiki fik THE SAU FULFIL MAT AD AFM LET AFARANG WIL TO STILL SEEK LIF OF JA: 45 AT RE HAD DUBY HAD WE MADE MISTAK IMINK OUT MAKUF 9/53/7750 ATTE TROTT IN MIND, JAC NOW TRIC COMP ALL BANES TING TO DEVILO ENTOURING THE SHIP, KNO IN FRANCATAR ONE, OTHER FIRE S MULY: CALL OUT TO BOD IN IB. YR THE TY WITH THE CHILD OF MET ME PER WITH MET MET SETSE WE SHOW THE TWEEL SHOPE OF THEE . SO THE TWEET IN PRINCE AND MANAGEMENT ALSO BETTIME, THE LITE, CASHINGRO, LIBONE & SECO RIVER JAMBON, 4THE STRICE Empacial B. L. Mar. TWO GO Call da .ETE e MC . EABCLE IN EBULE HIN. J.C BLITA COVE ALL BUCES, TAPO CHE GIL! TRIP, MI MO ASSET TRIP WS 24-TIC HAY OFFICE THE BRING FACE SPACE W/REALTY DN4STEN MAN SPACE IT MEDON=(ILUS T, ROOSEVELT & BOYHUD FEAR) # C IEM TO STATE BEAR BECT CALL CALL'ENT של לאלי לאה לווות ליון ואנים לוון ואנים ביותר האלה עלים בוות AS JAC VRECTL W/G HE MC LET GO & CNIV WAY CTCHENT DERCHM HIM 77770017 T TOT TWO IN CHAN BE CHANG PARCHAIL & NEW ABOUT MATERIAL IN CHANG MEN Talle Brait ally and Med account alone marcher bath Character Electr AS SCIPTALL THA CECHANA 1117 SOC YS RABERT AST OR D LIV FR/CIE ITA I JETHOREM MILLE TOWARD DE ME JOHN DE ME LES ESTANOS PAR LES ESTANOS PAR LA COMPANSION DE L יים ומולה שב יטי בנו של בני (II.) " I. I. (") Le Ab andered mining out on book " 3/ היים אל לב בב להבב בל לב יום יום לבו אב בל אב יים בינים ביו ביונה בון ביינים לבי יייליי איייליי בי מבינים or standing to suffer a OV of diffusion allowed the setting of Petrus and a city and performed of 1304 AND THE RESERVENCE OF STATE OF

"God's Solution For: Trestling Trips"

Scripture: Genesis 30:22-3/

He was the second born of twins. His borther was all covered with red hair at birth so he was given the name of that which meant "hairy." His name was Jacob which means, "Trickster, supplanter," or "lest latener and is derived from the fact that at birth he came from his mother's worb holding on to the heel of his brother asau. In Arabio and Ethiopic his name is YA AQOB and means "May Yahweh Protect." Poth of these boys had the same brokensound and from it one grew to love God while the other looked down on the itual things. Asau became a skilled hunter and was the favorite of his father Isaac, while Jacob was a "bout boy and was deeply loved by his mother Rebekah.

Jacob consider and stole the birthright from Fact. Since Esau was born first he was the rightful bein to a double mornion of his father in the factor. But Jacob now owned that right.

That is make matters were, Rebekah overhears the clan of I we is 't.

That is and she enters into a plot with Jacob to deceive the father and get the patriarchal blessing for Jacob instead. Yet Feat discover if the member tricked he is entry and your revenue. And so it is that Jacob leaves home for his own safety to travel to Haran and stay there until it is safe to return home. He leaves home with a guilty conscience and we could say he was literally and figuratively on a guilt trip.

(Illustration of Billy Graham and Conscience)
What is conscience: God put within each one of us something that cries aloud against us, whenever we do that which we know to be wrong. Conscience is the detective that watches the firection of our steps and decries every conscious transgression. Conscience is a visilant eye before which each immediation, thought, and act is xxxxxx held up for either censure or approval. I believe there is no greater argument for the existence of God in the world today than conscience. There is no greater proof of the existence of a moral law and lawriver in the universe than this little light of the soul. It is God's voice to the inner man. Conscience is our wisest counselor and teacher, our most faithful and most patient friend.

(Illustration of Sunday School teacher asking about conscience)
A Sunday School teacher asked her class, "That is that small voice you always have with you?"
A little boy answered, "A transistor radio."

we read, "Then Jacob was greatly afraid and distressed." His guilty conscience came to the surface once again. He may have been able to suppress it for those twenty years, or try have tried to put it out of his mind. But now once again his past was coming back to haunt him. Sould Esau fulfill what he had said he would do when Jacob fled to Haran: Will he still seek the life of Jacob for what he had done to him? Had he made a mistake in thinking that he could make up with Esau:

With these unanswered questions on his mind and filled with fear Jacob immediately covers all bases and does three things. First, he divides his entourage into two groups knowing that if Esau attacks one group the other one can flee. Next, he calls out to God in prayer. And lastly, he sends a present to his brother Esau which consisted of 500 animals. This was to act as a bribe. Jacob divided the gift into several droves so that there was a space between them. This afforded him a little protection since assu would meet the groves before he met Jacob. When it came time to bed down for the night. Jacob took his wives and their womenservatns along with his eleven sons and crossed over the River Jabbok. This put some further space between himself and Esau. And then when everyone was settled down for the night, Jacob went off by himself. He was protected from Esau because all of the others were out in front of him. But Jacob hadn't counted on the special encounter he would have that night. Jacob believed that he had covered all of the bases. Everything was taken care of. He had once again salved his guilty conscience But in his plans of throwing off the guilt trip he hadn't forseen the other trip this would bring into his life. We read in the 24th verse. "Ind Jacob was left alone; and there wrestled a man with him until the breaking of

Jacob was involved in a "restling Trip" which brought him face to face with reality. He could no **moner** longer suppress it, he had to face his problem headon.

(Illustration of Teddy Roosevelt and fear of church)

As a small boy, Theodore Roosevelt had a fear of church. Later in life he told it and laughed about it. But as a boy it frightened him and was no joke. His mother couldn't get him to set foot inside the Madison Square Church and so she pressed him for the reason. He told her he was terrified of something called "zeal." When she asked him what it was he told her he didn't know for sure out it was crouched in the dark corners of the church ready to jump at him. He said he thought it was a large animal like an alligator or a dragon and that the minister had read about it from the Bible.

Jo his mother took a concordance and read to him the passages of Cripture which contained the word "zeal." Guddenly, very excited he told her to stop, that she had found it. It was from the book of John, chapter 2, vers 17, which reads, "And His disciples remembered that it was written, "The zeal of Thine house hath eaten me up."

You see, when what caused the fear was brought out into the open and dealt with, the fear was removed. But it had to be wrestled with. This is

wadric exactly what Jacob was doing. He had to wrestle with God Hinself in order to be relieved of his guilty conscience. He carried the weight of what he had done for twenty years and God finally brought him face to face with himself.

As Jacob wrestled with Godp (not knowing it was God), he wouldn't let go. He clung to his opponent and the only way the opponent was able to overcome him was to dislocate his thigh. Jacob could not some to the point of admitting that he wanted to let go of the person he had pecome, nor to change his lifestyle. But when his thigh was dislocated it changed him. This brought Jacob to the point of imposing that he was not just wrestling with anyone, but someone very special. This became more clear when his or count told him, "Let me go, for the day breaketh." Why would his opponent want to stop simply because it was getting toward doublights. The reason was that he would be recognized in the light. And since it was the Lord Missel", We could not be seen not by mere mortals. But Jacob would not let go and asked for a blessing. He was actually ording to be eliver from the fire At this point Jacob was asked what his more was. The Tor di n' have to ask hat, ou' because of what He was going to do, Jacob would see the difference between the names. To was given the name of Israel which means. "He who strives with God. Jacob had been carrying a guilty conscience for . Went form e. as, wrilling to get that conscience cleared. But it took place when he was forced to face up to it.

Rev. George Tuests was for many mans me nactor of in this discource of Dallas, Texas. He told of a girl who was a member of the church we first the archive of the girl asked if he could talk to Rev. Truest. The father explained the when love Truest has first come to Dallas he had gone to church every funday. He said that here is never to Dallas he had gone to church every funday. He said that here is never to the service. But when the invitation was alved to be also that after the service he would walk the streets for hours until about the action in the service he would walk the streets for hours until about the action in the first of the was miserable, he said, but to model a literal the service he would go forward and accept Christ. But nest bunday came are it to be story over again. He said, "Rev. Inc., "how you are a much better preacher now, but when you preach you don't move me anyomore. What's happeneder Rev Turn to all the literal to the service he would a person can build a barrier between the said that after the service he would a person can build a barrier between the said that after the service he would better a preacher now, but when you preach you don't move me anyomore. What's happeneder Rev Turn to all the said that after the service is a person can build a barrier between the said that after the service the would that it is a person can build a barrier between the said that after the service of the said that after the service he would the said that after the service he would walk the streets for hours until a said that after the service he would walk the streets for himself that the said that after the service he would walk the streets for himself that the said that after the service he would walk the streets for himself that the said that after the service he would the said that after the service he would the said that after the service he would the said that the said t

Many, many people and the with their past lives year in and year out. They are involved in a "Thoughling Trip" because of their lines than God has the solution, but when will now accept that solution for whatever reason. But God's solution is that the person top postuling, for this on a multy wrestling trip with the past and cast it all colling.

unto Me all ye that labor and are heavy laden, and I will give you rect."

St. Paul's United Church of Christ Butler, Pennsylvania Rev. Ralph Link, Pastor Novemb November 16, 1986 Mr. Dale Rice, Minister of Music Mr. Reland Thompson, Saxophonist Acolytes: Becky Hilliard and Kelly Mangel Chiming of the Hour Announcements Congregational Greeting Prayer Requests *Selected Opening Hymn *Ascription *Ascription

*Invocation (In Unison) Almighty and Everlasting God, in whom we live and move and have our being, You have created us for Yourself, so that our hearts are restless until they find their rest in You, grant to us purity of heart and strength of purpose so that no selfish passion may hinder us from knowing Your will, and no weakness from doing it. In Your 19th may we see life clearly, and in Your service find purfect freedom. We pray in Jesus' name.....Amen. Selected Hymns Call to Prayer: Pastor - The Lord be with you People And with Thy Spirit Pastor - Let us Pray! Prayer Offering Offertory Doxology - page 382 Doxology - page - Section of the Communication of t *Selected Invitational Hymn *Closing Chimes *Benediction *Postlude *Congregation Standing The beautiful flowers on the altar have been placed by The Women's Fellowship to the Glory of God.

Mrs. Phyllis Tart will greet the congregation at the door this morning.

Ushers for today are: Rob Vinroe, Kevin Snyder and Jeff Nursery will be provided today by Mrs. Shelley Stivason.
Paul Riemer and Dick Mangel will be visiting the hospital this week. Attendance last Sunday was 143 with 16 visitors. MONDAY - Fidelity Bible Class at 12:00 noon. TUESDAY - Sunday School Teachers meeting at 8:00 P.M. Please plan to be there. We need your WEDNESDAY - Golden Circle meeting at 7:30 P.M. that resting.
FOINSEITIA time is fast approaching. The price for the 4 bloom plant this year is \$6.10 each. If you would like to purchase one to grace the chancel for Christmas please Let Ginny Know, or drop a note in the offering plate. Ordering deadline is December 7th. Ordering deadline is December 7th, Following the sermon we sing an invitational hymn, followed by a period which gives each worsnipper an opportunity for reflection. As you reflect on life's situation, you have the opportunity to speak to God about them as you come forward to the chancel rail. This is an opportunity for you to ask God to help you. You may ask the Pastor to pray with you or for you. Please avail yourself of this opportunity. opportunity.

Community ofble Church - 'asamore, '1. - Weovember 14; 190x TREBUTA AFTER CHURCH IN NARTHEX, (LEE TRANS) ASCRIPTION . CBULL deb Tool B. Dr. B. Alles Ob. ACTION 20:1-5

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LOPPIE LAIRD

(Thus Ires "earn & custom made shoes)

'Ilus Tritz Kreisler & award) 2 Cor 6:14-15

Ayr 33:52; Deut 43:29

(Ilus littl girl, white muff tel of 3) Isa="his is th way, walk ye in it st. 7:15-14

(Thus cartoon church & cutrate fferings) This sign was on the front of a Ch in a recent cartoon:

The Lite Church... 74% fewer commitments, home of the 7.5% tithe.

15 minute cermons,

45 minute worstip services

'e hav only & commandments, your choice

we use just 3 spiritual laws % have an

800 year millenium

Verything you've wanted in a church,

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chap 17:5 & 10:5- EAD tub poor mus how slip bak cradul in use thez Hi il "" od 's 'clution for: Paperity Opinions' crinture: 2 Chronicles 20:30-37 Cripture: 2 Darenicles 20:X0-37

(Ilus res. Mearn & custor made snoes)

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P mak pt this in 2 Cor 6:14-15-READ
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"God's Tolution For: Majority Opinions"

Scripture: 2 Chronicles 20:30-37

Illustration of President Reagan and custom made shoes)

I resident Reagan tells of a time when he was a young boy and a kindly aunt took him to a shoemaker to have a custom pair of shoes made as her present to him. "Do you want a round toe or a square toe," the shoemaker asked. Young Ronald couldn't make up his mind so the shoemaker said, "Come back in a day or two and let me know what you have decided."

A few days later the shoemaker saw young Ronald on the street and asked what he had decided about his shoes. "I haven't made up my mind," Reagan answered. "Very well, your shoes will be ready tomorrow." When Reagan picked up his shoes, one had a round toe and the other a square foe.

Atagan sail, "Too'ing of these loss of the spoing to make them for you."

The King of Judah in our Scripture for this morning was such a man. There were many times when he made the necessary decisions, but there were other times when he neglected to make them. As a result, his reign was not as great as it could have been.

We read of him in the 32nd verse, "And he walked in the way of Asa his father and departed not from it, doing that which was right in the sight of the Lord."

Jehoshaphat was a good king. He reigned in Judah much like his father 'sa had before him. Our Scripture telks us he reigned for 25 years.

He made an alliance with the Northern Kingdom Israel by permitting his son Jehoram to marry Athaliah the daughter of Ahab and Jezebel. This alliance opened the door to the worship of Paal in Judah.

He strengthened the defenses of Judah by defeating Edom. He sought to advance the people spiritually by instructing the people himself in the book of the law and sending out the Levites to teach as well. So for the most part he was a good king.

(Illustration of Fritz Kreisler violinist and award at banquet)
Fritz Kreisler the world famous violinist was once invited to a large banquet at which he was the guest of honor. The master of ceremonies and many of the invited guests extolled him for being world renowned. He was given an award which listed him as being acmong the world's greatest violinists.

**XHENCER BUT Fritz Kreisler had one fault throughout all of his career which only his wife knew about. He hated to practice. The had to constantly keep after him to practice each day. I think they call it "nagging."
Then he returned to his seat, after receiving the award, he leaned over and whispered to his wife, "Now what do you think of me being acclaimed as one of the world's greatest violinists?" The answered, "that award would have stated, "The world's greatest violinist, if you had only practiced."

This is about the came with Jehoshaphat. He was a good king, but he could have been one of the greatest if he had considered followed God's direction for him to do his and between what he should do and what was more expedient for him to do his and based on what was decisions must have been based on what he wanted to do in accordance with what the majority of the people would accept.

we see that God stepped into his life and thwarted his plans at the end of

this Scripture. In the 35th verse we read, "And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly: and he joined himself with him to make ships to go to Tarshish: and they made the ships in Ezion-gaber."

Here is the good king, Jehoshaphat, joining in a venture with the evil king of Israel Ahaziah. Paul makes a point of this in his letter to the church in Corinth when he telks in the 6th chapter of that 2nd letter, in the 14th

verse, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? Ind what concord hath Christ with Belial: Or what part hath he that believeth with an infidel? 2 Cor. 6:14-15"

Jehoshaphat knew that this was wrong, but he did it anyhow. The end result

of that decision is spelled out in the 37th verse, "Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, 'Because thou hast joined thyself with Ahaziah, the Lord hath broken thy works.' And the ships were broken, that they were not able to go to Tarshish."

Perhaps we should say there was yet a further piece of inaction which kept Jehoshaphat from greatness. In the 33rd verse we read, "Howbeit the high places were not taken away: for as yet the people had not prepared their hearts unto the God of their fathers."

All through the history of the people of Israel, God declared that they were to put down and destroy the heathen rods among them. We read in Numbers

And they were told in Deuteronomy 33:29, "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."

The Israelites were required by God to destroy these high places. They were called "High Places" because they were shrines and altars usually built on higher ground so the people wanting to worship there were above the regular level of where they lived. But with all of the warnings God gave them, the people continued to overrum their enemies, but dod not completely destroy those "high places." Jeboshaphat had succeeded in destroying and removing those pagan shrines and we read of this in the 17th chapter, verse 6, "And h

his heart was lifted up in the ways of the Lord: moreover he took away the nigh places and the groves out of Judah."

In the 19th chapter Jehoshaphat is told by Jehu, "Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thy heart to seek God."

But the people must have gradually slipped back into using these "high places for worship again. They set up images of not only the heathen idols, but images of the ark and the things of God. They performed animal sacrifices here, contrary to the regulation that in the Temple in Jerusalem is where the sacrifices wer' to take place. 'ome of them even practiced the sacrifice of their children on those pagan altars.

But in order to rid the land of this evil Jehoshaphat would have had to take serious steps with the people which in turn would have made him unpopular.

(Illustration of girl in school, white mittens and muff)
Alice Lee Pumphres tells of an incident which happened in a school in
which she was a first grade teacher. A little girl came to school wearing
a white angora beret with mittens and a muff to match. As she was coming
through the front door one of the boys grabbed the muff and threw it 'n

a wid. After she had disciplined the boy, the teacher tried to comfort
the little girl. Brushing the mud off the muff she looked up at the teacher and said, "cometime I must take a day off and tell him about God."

This little cirl in her young mind understood that whatever was the matter with this boy that made him act like this could be corrected by telling him about lod. This is the lesson Jehoshaphat should have learned. Ind this is the lesson that we must learn. There are many times when it isn't popular to stand alone and to alienate ourselves from the rest of the crowd. But just because the "Najority Opinion" seems to direct us toward a certain action or standard of living, doesn't mean that it is right. Too many people refuse to make waves because that is not popular. It's so much easier to go with the flow and not stand out like the proverbial sore thumb. But we must always ask, "What does God have to say about this?" God's solution for Majority Opinions is His still small voice telling us like the prophet

Isaiah, "This is the 'ne", walk ye in it." Jesus tells us, "Enter in at the strait gate: for wide is the gate and broad is the way, that leadeth to destruction, and many there be which go int thereat. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Jesus was saying that to belong to God the demand was complete surrender. But that runs contrary to what man has always wanted to do.

(Illustration of cartoon church and cutrate offerings)

Seen on a sign in front of a cartoon church: The lite Church ... 24% fewer commitments, home of the 7.5% tithe, 15 minute sermons, 45 minute worship services. We have only 8 commandments-your choice. We use just 3 spiritua laws, and have an 800 year millenium. Everything you've wanted in a church and less."

 $T_{\mathtt{t}}$ at may be what we want, but what does God want? He wants us totally and completely and we can only be **kkis** His completely through Christ.

St. Paul's United Church of Christ Butler, Pennsylvania Butler, Pennsylvan:
Rev. Ralph Link, Pastor
Rev. Leslie Krieder, Guest Minister
Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist November 23, 1986 Acolyte: Kelly Mangel Frelude "We Gather Together" Thiming of the Hour Announcements Congregational Greeting 'Hymn No. 392 "Come, Ye Thankful People, Come" "all to Worship Pastor - God be merciful unto us, and bless us, and cause His face to shine upon us. People - That Thy way may be known upon earth, Thy saving health among all nations. Pastor - Let the people praise Thee, O God; let all the people praise Thee. People - Oh, let the nations be glad and sing for joy; for Thou shalt judge the people righteously, and govern the nations upon earth.
Fastor - Them shall the earth yield her increase; and God, Himself shall bless us.
People - God shall bless us; and all the ends of the recopie - God Shall fear Him.

-Invocation: (In Unison) 0 God, our Heavenly Father, from whom comes every good and perfect gift, we offer our thanks to You for Your many gifts and great mercles.

As our forefathers gave thanks for the blessings they had received, so we would take time to express our gratitude to You today. We offer our words of praise as we live in a nation of plenty and abundance; may we be mindful of those who live in the midst of hunger and poverty. Challenge us, O Father, that we might be willing to share our material gifts and our spiritual treasures with them, as we pray through Jesus Christ our Lord.....Amen.

*Fraise: Pastor - Blessed be the Lord God People - And blessed be His glorious name forever. *Gloria Patri

Gloria Patri - page 142 Offering (All offerings, exvelopes, loose change, food stuffs, are to be brought forward at this time and placed in the collection plates and containers provided for this. The Ushers will assist you at the chancel rail Offertory "Autumn Leaves"

Offertory "Autumn Leaves"

*Doxology - page 382

*Thankoffering Prayer of Dedication

Pastor - Most Gracious God, by whose appointment the seasoncome and go, we thank You for the fruits of the earth according to their seasons, and that seedtime and harvest have not failed.

People - We praise You the giver of all good gifts.

Pastor - We thank You that You have prospered the husbandman in his toil and have crowned this as all years with Your goodness.

Feople - At the remembrance of Your bounty we offer to You the sacrifices of our thanksgiving. Paster - Father, we thank You that we can be about Your business in our busy lives. Accept these our humble offerings of food, and money, and of the material bounty which You have so graciously given to us. We dedicate all of this asking that it may go forth to feed, and help others whose needs are much greater than ours. For all that has come to us from Your bountiful store, we lift

our hearts and voices to You in praise:
All Singing: We praise Thee, O God, our Redeemer. Creator
In grateful devotion our tribute we bring.
We lay it before Thee, we kneel and adore the we tless Thy Holy name, glad praises we sing.

Anthem: "Thanksgiving" Scripture: Isaiah 81: 1-4 Romans 8: 26-37 Mark II: 20-25

"Our God Is Able" *Hymn of Invitation No. 2 "How Great Thou Art"

*Closing Chimes

*Benediction

*Postlude "Silence of Night"

+ + + + + + *Congregation Standing +++++ Following the sermon we sing an invitational hymn, followed by a period which gives each worshipper an opportunity for reflection. As you reflect on life's situation, you have the opportunity to speak to God about them as you come forward to the chancel rail. This is an opportunity for you to ask God to help you. You may ask the Pastor to pray with you or for you. Please avail yourself of this opportunity. of this opportunity.

*Ascription
Call to Worship:
GIVE UNTO THE LORD GLORY AND STRENGTH.
GIVE UNTO THE LORD THE GLORY DUE INTO HIS NAME:
WORSHIP THE LORD IN THE BEAUTY OF HOLINESS.

"Hymn / Cffering/Prayer
Boxology
Pastoral Prayer
Soripture: Psalm 156
Sermon: "Thanks To Him" - St. Paul's Rutler 11/18/90
"Hymn nediction
Tostlude

R.d

TFAX

Derivora / 12- 15- 40- Thanks

THE MAN IT THOUSE

(Tius kindrparth pravt)
WE THANK U 4 TH/FUD WE EAT:
WE THANK U 4 TH/FUD WE EAT:
WE THANK U 4 TH/FURDS THAT SING: WE THANK U G 4EVETHING 10 No Sup Cort mak ileg1 (Exampl state ilinois Bib in stul ilegal-Bibl Gevry convict) (Ilus Geo Wash final remarks 2nation) /796 OF ALL TH/HABITS THAT LEAD 2POLITICL PROSPERITY, RELIGIN & MCRALTI R 'NDISPENSBL SUPORTS, IN VAIN WUD MEN CLAIM TH/ERIBUTES OF PAT-RICTISM WHO WUD WORK SDESTROY THEZ GRT PILARS OF HUMN MAPINES MERCY/MESED - luvingkindness 6's CINTINGE LUV 41/15 PEO let part- ves 1-3=Who G is THOZ BL-NG 2 MIM MERCY/MESSD - lavingkinoness G 3 COM/ lat part ves 1-3=Who G is THOC. 2nd part ves 4-9=Wat G has dun 3rd part ves 10-15=Salvatin tht part ves 10-15=Salvatin 1 Compon 16-4 1 Chron 16:4 PR 41 Dav Sel Jehoshaphat - formula/pattern 4 worship other meaning of FOR HIS MERGY ENDURETH FOREVER, FOR HIS TENDER MERCY IS TO THE COMING AGE Vee 23-24 Wen I read bout all thyvictims of crim & realiz I'M a lugitly fr/statistics I am grateful hvnly fathr. Lord Js.our dear famly & body of Blievrs in our ch dont need 2B on th/evning news as suffrers fr/dieastrs.naturl & natinal. We jus prais U Lord.4nuth has happed 2hurt or herm.maim or morn.regret or scorn. Thanks Lo: Lord.4nuthing--Scuz I Bliev U had southin 2do w/it. COMPARE FOR HIM MERCY ENDURETH FREVER

Scripture: Fsalm 136 We same & askd ouest=Wow Can I say thai's? by Andrae Crouch

K day was she' boy & nite aftr nite he was undr stars he mus hav atchd ther blink awak ea nite & it inspir him ?

pndr maj & powr of G
as sh rtly aftr he slav Goliath & Boum oficil playr of music Posit Ur newvs by in K Saul's cort, he compos Ps wh/as prob oues 8: Reex 1-4

Wat is man that G mindful of Mim?? How can I say thanks?

man has set ansr 2this 4centurys & th/ansr has always bin ?

prav 2 2pray publicly a prayr man stranger to the prav 2 2pray publicly a prayr many kindrgarth childrn lernd was:
We thank U 4 th/flowrs so sweet; We thank U 4 th/fud we est;
We thank U 4 th/firds that sing; We thank U God 4 evrithing in 1863 that prays & all othrs was declard illeg! by US Sup Cort ironicly it illeg! 2 read Bibl in public skul in Ilinois, but at las chek ther is law requirs th/stat 2provid Bibls 4evry convic in that state

interesting isnt it?

teach kids th/Bibl is wrong ?hav in skul,dont lern moral less: fr/it,turn out wrong & Scum a convic & th/stat wil han U a Bit (Ilus G o Washington's final remarks ? th/natin)

th/pec of Is knu a clos relatship w/G was esentil 2ther phys & sp welbeing

w/ther templ observs they had cert songs/hymns/Psalms wh/wer

sung by th/priests & th/peo th/156th Ps writ by unkno authr was one them

jus as we red th/Ps responsivly, they same it responsivly

th/Ps or sone pts th/individ 2thanksgiv 2 G 4all He dun & con-

ther is recur that or theme wh/runs through this Ps

it folo ea statmen made bout G

th/priest or ldr wud sine or read=0 giv thanks un? th/Lord 4 He is gud,

He is gud, then peo wud chant or sing-4 His mercy endurth tover th/word=MFRCY is word wh/intrwovn thuout all OT in Heb it is-HESFD & in othr places Scrip it ranslat=Luvkindnes but mean is th/sam & HESED means G's continul luv 4 His peo

thoz who Blong ? Him G's mercy is th/fulfil of wat He prom 2do 4 His peo wen He entr

in2 cov w/them

evn wen they sinnd & turnd fr/Rim He wud continu ?luv them, "giv them wen they repented & bring them bak in? that luving relatshi; He had w/them

it was a very real thingwh/peo of Is wer sing/say wen repeat. So it was a very rear

this Ps is thankgiving pure & simpl

lst part-vos 1-2 claim Wim as G abuv gods; it set Him 4th as only God worthy of worsh & fold Hir camand men-24av no other gods B4the havest this, worshier go on Paclaim Him as G as evidenc by creat vss 4-0 pt out dif parts creatin- READ THE? th/Fs usd as worsh individ or colectivly remin us of WHO G is.

th/is usd as weren include of colectivity leads to the first the first dun in the first state of the first s

if they his childrn or not ther undrly there this Ps has wh/comon ord peo may or maynot bin

awar of
but it K Dav prescrib this formula as elemen of worsh
Dav return Ark of Cov 2Jeru;in 1 Chron 16;% we C Davs pattrn of

worsh he giv them vs 4=certin ones 2minstr 84 th/Ark-then folo names Levites folc by Edthanksgiv

by Sthankskiv
vs 41 we read=READ
here is formula 4worsh & in partic thanksgiv
Sol who folo Dav on thron also prescrib this wording 2B folo,
& then Jehoshaphat prescrib as wel
Simply translat=4 His mercy endurth 4evr means=4His tendr merc. th/coming age

now if this formula 4worsh was B prophetci & prob was,it pt peo 2age vet 2cum

Cage vet Zoum
no ma*tr how thril or miraculus G's mercy bin in past, ther was
go 23 tim wen they wud C th/ult mercy fr/G
this of cors wudB redemptin of worl thru promis Mesish
thru th/King G prom Day wud sit on thron Day Weyr
we shudB remind need of thanksgiv evry day our live Rouz of that

mercy of GiBouz of th/Hesed or luvkindnes wh/G provd tus i vs 23 this Psa=HEAD = 23-24 . tel us in fulnes of tim G sent H Son in2 wor 2radeem worl

tel us in fulnes of tim G sent W' Son in? wor 2radeem worl Js Xp was ult mercy G showrd upon th/worl G remem our low estat,or our inabilty 'say selvs, redeem us from ennws, rescu us fr/ennws of ain & etrnl ser fr/G in deth th/age bay, Sol, Jehoeh & Jew peo lk 4ward 2as sang=4Yis mercy endurth 4ever, is ours thru Js Xn thatin iteelf shuds our reasn 4thanksgiv this yr & evrday livs as scrambl think things 2B thankful 4 hav we ever consider wat

Thus roud bin?
(Ilus Robt W odworth & thots bout this)
isnt that th/prayr & thot all us can think & pray this thanksgiv?
Oh sur, we hav our probs & cares this yr & wil hav them nex yr 2
but isnt it wondrful 2kno we res in hands of CND who luve us &
watchs ovr us?? th/worl maya unsetld & we may hav luve ones in but isnt it wondrini zwho we res in hands of (ME who live us & watchs ovr us?? th/worl may? unsetld & we may have live ones involved othr places on this planet, but G is ther also & we need 2 thank Him 4protectin thus far, & contin protestin in futur; let us thank Him 4wat givn, 4wat hav, & 4muth major our live thanks 2Him we hav richesByon cp=thanks 2Him, 4His mercy end 4evr

Psalm 136

- 1 vs. 0 give thanks unto the Lord; for he is good: for his mercy endureth for ever.
- 2 vs. O give thanks unto the God of gods: for his mercy endureth forever. 3 vs. 0 give thanks to the Lord of lords: for his mercy
- endureth for ever.
 4 vs. To him who alone doeth great wonders: for his mercy endureth for ever.
- 5 vs. To him that by wisdom made the heavens: for his mercy endureth for ever.
- 6 vs. To Him that stretched out the earth above the waters:
- for his mercy endureth forever. 7 vs. To him that made great lights: for his mercy
- endureth for ever.

 8 vs. The sun to rule the day: for his mercy endureth for ever.

 9 vs. The moon and stars to rule by night: for his mercy endureth forever.

 10vs. To him that smote Egypt in their firstborn: for his marry endureth for ever.
- mercy endureth for ever.
- livs. And brought out Israel from among them: for his
- mercy endureth for ever. 12vs. With a strong hand, and with a stretched out arm:
- for his mercy endureth for ever. 13vs. To him which divided the Red sea into parts: for his mercy endureth for ever.
- 14vs. And made Israel to pass through the midst of it:
 for his mercy endureth for ever.
 15vs. But overthrew Pharaoh and his host in the Red sea:
- for his mercy endureth for ever. 16vs. To him which led his people through the wilderness: for his mercy endureth for ever.
- 17vs. To him which smote great kings: for his mercy endureth for ever.
- 18vs. And slew famous kings: for his mercy endureth
- for ever. 19vs. Sihon king of the Amorites: for his mercy endureth
- 20vs. And Og the king of Bashan: for his mercy endureth
- for ever. 21vs. And gave their land for an heritage: for his mercy
- endureth for ever. 22vs. Even an heritage unto Israel his servant: for his cy endureth for ever.

- 23vs. Who remembered us in our low estate: for his mercy
- endureth for ever. 24vs. And hath redeemed us from our enemies: for his mercy endureth for ever.
- Who giveth food to all flesh: for his mercy endureth for ever.
- 26vs. O give thanks unto the God of heaven: for his mercy endureth for ever.

Scripture: Psalm 136

We sang, and asked the question, "How can I say thanks? P as written by Andrae Crouch.

King David as a youth was a shepherd boy. Night after night he was out under the stars. He watched the stars wink awake each night and it must have inspired him to ponder the majesty and power of God. Skortly after he had slain Goliath and was appointed to play his harp for King Saul in his court. David composed a Psalm in which he made a statement and then asked a probing question. He wrote: "When I consider the heavens, the work of Thy fingers.

the moon and the stars, which Thou hast ordained; What is man, that Thou art mindful of him?"

That is from the 8th Psalm, the 3rd and 4th verse. "What is man?" that God is mindful of him. "How can I say thanks?" Man has sought to answer this question for centuries. Mankharamanki is answer that always been to pray to God and give thanks. For years children have been taught to pray and to pray publicly. A prayer many Kindergarten children

learned and prayed was: We thank you for the flowers so sweet;

We thank You for the food we eat; We thank You for the birds that sing; We thank You God for everything.

In 1962 that prayer and all others in public schools was declared illegal by the United States Supreme Court. Ironically, it is illegal to read the Bible in public schools in Illinois, but at the last check there is a law that requires the state to provide a Bible for every convict in that state. Interesting isn't it? Teach the kids the Bible is wrong to have in school, don't learn the moral lessons from it, turn out wrong and become a convict, and the state will hand you a Bible:

(Illustration George Washington's final remarks to the nation.)
George Washington, in his final remarks to the nation in 1796 said:
"Of all the habits that lead to political prosperity, religion and morality are indispensable supports. In vain would men claim the tributes of patriotyism who would work to destroy these great pillars of human happiness."

The people of Israèè knew that a close relationship with God was essential to their physical and spiritual well-being. With their temple obersvances they had certain songs or Psalms which were sung by the priests and the people. The 136th Psalm, written by an unknown writer, was one of them. Just as we read this Psalm responsively, they sang it responsively. The song, or Psalm points the individual to Thanksgiving to God for all He has done and continues to do. There is a recurring thought or theme which runs throughout this Psalm. It follows each statement made about God. The priest or leader would sing, or read for instance, "O give thanks unto the Lord; for He is good."

Then the people would chant or sing, "For His mercy endureth forever."

The word "mercy" is a word which is woven throughout all of the Old Testament. In Hebrew it is "Hesed." In other places in Scripture it is translated, "Lovingkindness." But the meaning is the same. "Hesed" means God's continual love for His people, those who belong to Him. God's mercy is what he fulfillment of what He promised He would do for His people when He entered into a Coverant with Him. Even when they sinned and turned from Him, He would con-

tinue to love them, forgive them when they repented, and bring them back into that very loving relationship He had with them. So it was a very real thing which the people of Israel wer saying or singing when they repeated, "For His mercy endureth forever.

This Psalm is Thanksgiving, pure and simple. It is divided into fours parts. The first part, verses one through three claim Him as God above any gods. It sets Him forth as the only God worthy of worship and follows His commandment" to have no other gods before Him."

Having established this, the worshiper then goes on to acclaim Him as God as evidenced by His creation. In verses four through nine the different parts of His creation are pointed out. "Great wonders," and those wonders then follow; the "heavens," the "earth," the "great lights," of "sun and moon." The Psalm used as worship individually, or collectively reminds us of "WHO" God is, and then of "WHAT" He has done.

The third portion of this Psalm tells of His salvation of His people in delivering them from the Egyptians. This is spelled out in verses ten through fifteen.

The fourth portion gives thanks for the homeland God has provided for His people andthis is found in verses sixteen through twenty-four.

Then follows the twenty-fifth verse which could be looked upon as a verse which tells of God's love for all people regardless if they are His children or not.

There is an underlying theme which this Psalm has which the common ordinary temple worshiper may or may not have been aware of. But it was King David who prescribed this formula as an element of worship. David returned the Ark of the Covenant to Jerusalem. In 1 Chronicles chapter 16, we see David's pattern of worship which he gave to them. We read in the 4th verse that he appointed certain ones to minister before the ark, (REAP verse 4). Then follows the n names of the Levites, followed by the Psalm of thanksgiving. In the 41st verse we read, (READ this verse). Here is the formula for worship and in particular, "Thanksgiving." Solomon who followed David on the throne also prescribed this wording to be followed, and then Jehoshaphat prescribed it as well. This is recorded in 2 Chronicles. Simply translated "For His mercy endureth forever," means, "For His tender mercy is to the coming age." Now if this formula of for worship was being prophetic, and it probably was, it was pointing the people to an age yet to come. No matter how thrilling or miraculous God's mercy had been in the past, there was going to be a time when they would seem the ultimate "Mercy" from God. This, of course would be the redemption of the world through the promised Messiah. Through the King God promised who would sit on the throne of David forever.

We should be reminded of the need of Thanksgiving every day of our lives because of that "Mercy" of God; because of that "Lovingkindness" or "Hesed" which God has provided for us.

In the 23rd verse of this Psalm we read, "Who remembered us in our low estate and bath redeemed us from our enemies." verses 23-24.

Paul tells us in the fulness of time God sent His Son into the world to redeem sinners. Jesus Christ was the ultimate mercy God showered upon the world. God remembering our"low estate," or our inability in other words to save ourselves, "redeemed us from our enemies," rescued us from the enemies of sin and eternal separation from God in death. The age that David, and

Solomon, and Jehoshaphat, and the Jewish people looked forward to as they sang. "For His mercy endureth forever," is ours through Jesus Christ. That in it elf should be our reason for Thanksgiving this year *** and everyday of our lives.

As we scramble to think of things to be thankful for have we ever considered what might be, or could have been? Robert Woodworth a pastor in a church in Maryland wrote of this in a very provocative way. Listen to what he says, and then the prayer he offers: (Illustration of thanking God because of Ris protection of us)

How many times have we failed to thank the Lord for His marvelous providence and protection merely because we are not living in a crisis! We pray for material needs and physical security, but we may forget all the times God prevented second tragic from happening to us.

"id you drive home safely from work last night -- every night for how many years? Have you thanked God for no accidents, no tragedies, no breakdowns, no shattered windshield from rocks dropped from an highway overpass? Why not? All these things happened to someone else last week.

Loss of health, loss of wealth, loss of time from accidental injuries, loss of reputation from viscious accusations, loss of money from cheaters and charlatans -- happens to others every day.

Dear Lord, I thank you for all the times nothing happened, for all the losses I did not sustain, for all the diseases and accidents that have not overcome my family. O God, how grate ful I am for earthquakes that did not occur here, for bridges that didn't collapse, and for my humble home still intact.

When I read about all the victims of crime and realize I'm a fugitive from statistics, I am grateful, heavenly Father.

Lord Jesus, our dear family and body of believers in our church don't need to be on the evening news as sufferers from disasters, natural or national. We just praise You, Lord; for nothing has happened to hurt or harm, maim or mourn, regret or scorn.

Thanks, Lord, for nothing -- because I believe You had something to do with it.

Isn't that the prayer and thought all of us can think and pray this Thanksgiving. Oh sure, we have had our problems and cares this year, and we will have them next year. But isn't it womderful to know that we reat in the hands of One who loves us and watches over us? The world may be unsettled, and we may have loved ones involved in other places of this planet, but God is there also, and we need to thank Him for His protection thus far, and His continued protection in the future. Let us thank Him for what He has given, for what we have, and for nothing which could have been major in our lives. "Thanks To Him," we have miches beyond compare. "Thanks To Him," For His Nercy endureth forever.

St. Paul's United Church of Christ Fev. Ralph Link, Pastor November 30, 1986 W. Haiph Link, Pastor Me Mr. Dale Rice, Minister of Music Mr. Roland Thompson, Saxophonist Acolytes: Kelly Mangel Chiming of the Hour 'ongregational Greeting Joys Fraver Requests lighting of the Advent Wreath, Nativity Scene and Chrismon Tree. "Hymn No. 168 "Come, Thou Long-Expected Jesus" ·Ascription "Confession(In Lnison) Dur Father, we are made aware of what you are at this time of the year by the birth of your Son. This awareness makes us lock anew at our lives and we find that we are lacking in many ways. lives and we find that we are lacking in many ways.

We say we love everyone and then we crowd and push so we can be first. We sing of love and yet we cannot forgive something someone has said or done. We speak of joy and the only joy we have is to see our neighbor get what is coming to him. Forgive us for our failings and may we always have the glow of this season living in our hearts. In the name of Him who was born to save Amen. ~Kyrie 'Assurance of Pardon
'Praise: Pastor - Blessed be the Lord God
People - And blessed be His glorious name forever.
'Gloria Patri - page 142
Hymn No. 202 "As with Gladness Men of Old"
'All to Prayer: Pastor - The Lord be with You
People - And with Thy spirit
Pastor - Let us Pray! 'Assurance of Pardon Offering Offertory Meditation on "Silent Night" Anthem: "All Good Gifts"

Scripture: John 20: 24-31

Sermon: "Just for You: Unending Life"
'Niyam of Invitation No. 170 "Thou Didst Leave Thy Throne"
"Closing Chimes
'Benediction
'Postlude "Lift Jp Your heads
'+++++ "Congregation Standing '+++++

The beautiful flowers on the altar have been placed by
Mrs. Lois Pennington in memory of loved ones.
Mrs. Lucille Tack will greet the congregation at the door
this morning.
'Eners for today are Alvin Tait, Gottlob Kradel and
Jim McClymonus.
Numbery will be provided today by Mrs. Sue Gamble.
Rick Vinroe and Kevin Snyder will be visiting the hospital
this week.
Attendame last Sunday was 129 with 24 visitors.

MADNDAY - Women's Mary Frugh Christmas Dinner at 5:30 P.M.
In Rebottch Hall.

MADNDAY - Concil recting at 7:00 P.M.

TH MADAY - Concil recting at 7:00 Cantata practice at 8:0

Membrash - Concil recting will include the election of new
council officers for 1987. Those newly electric Elders and
Deauens are unged to attend this meeting.

Mecambers lath we will be taking new members into the church.
If you or somone you know would like to join the church.
If you or somone you know would like to join the church.
Income chart for 1987 is now hanging in the Narthex. Fleastake a minute and sign up for the flowers on your special
Sunday(s).

PINSETTIA ordering time is here. If you would like to buy
a poinsettia to grace our aitar for the holidays, please
drop a note in the offering plate or see Ginny. The price
is \$6.10 each and must be ordered before December 8th.
Following the sermon we sing an invitational hymm, followed
by a period giving each worshipper the opportunity for
reflection. As you reflect on your life's situations
you nave the chance to respond to God's leading for your
life to come forward to the chancel rail. The invitation
is the opportunity to accept Christ as Savior, to pray,
to meditate, or to seek counseling. The pastor will
assist you if you desire. Flease avail yourself of this
opportunity.

Community Rible Church - Sagamore, Pa. - 11/29/92

Prelude

Greetings/Joys/Announcements/Fraver Dequests

Ascription

Ascription
Call to Worship:
STENDEGHEN TE THE WEAK KNIEK HANDS, AND CONFIRM
THE FEEBLE KNEES.
SAY TO THEN THAT ARE OF A FEARBULL HEART, "BE STRONG,
FEAR NOT: YOUR GOD WILL COME WITH VENGEARDE, EVEN
GOD WITH A RECOMPENSE: HE WILL COME AND SAVE YOU.
ISAIAH 35:3-5.

*France Cffering/Prayer

*Poxology Dighting of Advent Wreath Pastoral Prayer

Hwmn.

Rymn Scripture: John 20:24-31 ermon: "Just For You: Unending Life" St. Paul's Rutler 11/36/86

° Hwmzi

*Pendiction *Fostlude

ROPPIE

LAIRO

JEAN

CATHY

This 3rd way this Gift reveald

This 3rd way this Gift reveald
gram in persn Js Xp - Fxrl how this only way G cud mak impresin
Jr bin crucfyd & Thomas no Bliev wen aros
Js apear acin 2 them t. Thomas say+MY LCDD & MY GOD
MY WAS JS REFLY 2 THOMAS?
THOMAS SCUD THOU HAST JEEN ME THOU HAST BLIEVD, BLEASD R THEY WHO
LAV NOT SESN & YET BLIEV.
This answ how receiv gift G has Givn, Just For You - it FAITH
Stel us Eph 2:8 - 48F GRACE R YE SAYF THRU FAITH: & THAT NOT OF
USCELVS,IT IS THE GIFT OF GOD.

Leve read in end this char read Scrip from=VS 31 - READ
This how receiv gift G has Just For You - but how has man received.

THE NOW PROCEST PLIT G HAS JUST FOR YOU - DUT NOW HAD MAN YE (Thus man ocrimp buy gift , wife has bout it)

HOW CFT MAN DUN THIS 2 GCD??

MAN 2PROUD, ZARCGANT, 2INSEMSITIV ACPT WAT G GIVS SO FREELY

'OH GOD, HOW GUD UP: WE GIFT IS TOO SIMPL

PEO REJEC GYS GIFT UMENDING LIF, EVR DAY

HAV U PECEIVE IT?? OR HAV U REFUSE IT??

LE INWARD & DETERMIN WETHER W HAV HIS GIFT & KNO IT

ANSP HIS CAL ANEW& TAK HOLD THAT GIFT THIS SEASN, READ VS 3

(Ilus Delba, Jim Ynr-(Henry Sift Lari)

Leh 2:8FOR BY GRACE ARE YE MAYOR TONG FATTH: & THAT NOT OF YOUR WINGS: IT IS THE GIFT OF GOD.

('s man scrimp/sav buy wife cost)

VAND THE STREET WAS BEEN WIT BOME AND AND ALL COD.

AND ALL I, I LEE EMPSHIT.

Scrip: Jn 20:24-31 Text: Jn 17:3; 20:31.

(Ilus Della/Jim Yng - O'Henry - Th/Gift og Th/Magi)
think gifts/gift giv terms frends/rel luvd ones
Evr c nsidr G gav grt gifts wh/givn grt cost???
Wil lk thez gifts this Adv & wil C thez - JUST FOR YOU
L thoz gifts record Jn 17:3 & 20:31 - READ
Jn 17, cal Hi Pr Pr & Js spk Etrnl Lif,or UNENDING LIF IF U WIL

FIRST: WAT G DID 4ALL MANK FR/VERY BGin bak 2GEN & aftr chap 1, READ GEN 2:15-17

folo this G creatd womn fr/man & U kno story Eve, Serp & fal sumone sed=FIRST-ADAMS RIB, SATAN'S FIB, & THEN WOMEN'S LIB may bin womns lib, but also Adams lib & fall fr/Grace but no dy & read 3:19, & 22-23

ADAM cud ovrcum wat he did, gain etrnl lif, but not necesary G CREAT MAN LIV ETRNL W/HIM FR/BGIN & ADAM SEP SEL FR/G CUT OF HOUS & HCME)

MAN BROT BOUT SEP FR/G & THIS SECOND WAY THIS GIFT REVEALD of tel us hisrty man cum bak ? G & then fal away agin & agin man cudnt reconcil self 2 G

"Just For You: Unending Tife"

Acriv: Jn Po: Ma-1; "ext: Jn Po: 1 20: 7]

(Ilus Jin/De'la Yng, Genry-Gif of th 'aci)

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C record this morn fne vs 3-Jn 17-1 in prover Js

(S J-350 IT

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this if-Unend lif reveal by i ways

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2nd-wat 3 did acin

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ever creat

read ls char Gen how this dun

then 2nd char 15-17-3721

fold this G creat weman fr/man 'met Plong aftr,

and tempt Eve S she purtuk 'rut of tree of knowl

rea/evil and sin 1 hoch man fighthen weems lib

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char 7.5 rut curses unon both man/weman wilty

fut trans enof, there no dy lit? sed

char 7.5 rut curses unon both man/weman wilty

for every Frin

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bak 2 g

CT tel listry 3 reak man Porine bak ?self

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Jo it war "vicit erth unioue way

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ind cur any other waw, man oud no relat completly

But as another humn Js had optunty 'Sho ray how !i ruk

B liv, how 'hav reconciletir w/' Shring lout 'tenl

Life, or 'Inending life

"man how obtain that cift.

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I the use the 2:

In the use of the convince it as, but in flesh of the himself.

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I have a freely sive of the form of the convince of the flesh out of the fit is sample for the free form of the flesh out of the fit is formed in the flesh of the fit is the free fit fit is sample for the free fit for the free free fit fit is a free fit fit in the free free fit fit is a fit fit fit for fit is a fit for fit is is a fit for each that fit fit for fit is a fit for fit is a fit for fit for fit is a fit fit for fit for fit for fit fit for fit for fit for fit for fit fit for fi

Scripture: John 20:24-31 Text: John 17:3; 20:31

(The stration of Della and Jim Young of "The Gift of The Magi," by O Henry)

(Henry wrote a short story called, "The Gift of The Magi," In it, there are two young people recently married, young and poor. Della and Jim Young didn't have enough money to buy each other a Christmas gift. Put they wanted very much to do so. Della had beautiful long hair and she decided that she would cut off her hair and sell it to a dealer so she could buy Jim a present. The did this and with the 320 dollars she bought Jim a present. Proxideristmas day of the first had a present for her also. He handed it to her and insisted she open hers first. The did so and there nestled in the tissue paper was an elaborate set of combs she had always wanted; it was just the right shade for her now vanished hair. Jim was disappointed that his present was not immediately usable and he began to open his present. Inside of the box was a platinum watch fob for the gold pocket watch which was his pride and had belonged to his father and grandfather before him. But Jim had sold his watch to pay for Della's present.

They had each sacrificed for the other not knowing what the other was giving up what was most treasured.

We always think of gift giving in terms of friends, relatives and loved ones. But have you ever considered that God gave gifts which were given at great cost: In the next four weeks we are going to look at four of these gifts as recorded in the 17th chapter of the Gospel of John.

The gift recorded this morning is found in the 3rd verse of John's 17th chapter. Jesus was praying as recorded in this chapter in what has **been** come to be known as "His high priestly prayer."

Jesus prayed to God, "And this is life eternal, that they might know "hee the only true God, and Jesus Christ whom Thou hast sent."

Jesus is talking of Eternal Life. or "Unending Life" if you will. This gift of "Unending Life" is revealed by God in three very distinct ways. First, what God did for all ranking from the very beginning; Second, what man did; and Third, what God did again.

ter we read starting at the 15th verse, "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, 'Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

Following this God created xxxx woman from man and not too long after this Satan tempted Eve and she partook of the fruit of the tree of the knowledge of good and evil and gave some to Adam and so that which God didn't want to happen took place. Someone has said that it was "first, Adam's rix, then

Eve doing what she wanted to do disregarding the consequences. But it was also man's the first of man's lib and it made both the man and worman guilty. But strangely enough, when they sinned they didn't die as God had told them. We then read in the 3rd chapter that God placed curses upon both Adam and Eve. We read in the concluding remarks of God to Asam in the 19th verse, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust thou shalt return."

Here is spelled out that in the future death would come to Adam and to all of his race. But we also learn from the 22nd and 23rd verses, "and the Lord God said, 'Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: therefore the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken."

Here we learn that Adam EDNARCHMENTEREDER could have overcome what he had done and sained eternal life by partaking of the other tree. But that was never necessary because God created man from the very beginning to live eternally with Him. But because of Adam's sin, man was then separated from God and placed outside of the marden of Eden, God's perfect environment.

(Illustration of Adam walking with son past the garden)
There is a story that is told of "dam walking along with one of his sons and they pass the garden of Eden which now has a fence around it to keep them out. The boy peeks in the fence and xee remarks how beautiful the garden is and wouldn't it be nice to live there. Adam says, "Yes son, we used to live there until your mother ate us out of house and home."

What God had told Adam and Eve was, that if they sinned they would be suffer spiritual death and that is separation from God. And because of man's sin, the perfect environment was now no longer perfect and through gradual deerioration of the environment and man's physical body, death became a part of man's life as witnessed by the 5th chapter of Generis which speaks of all men dying.

Man had now brought about a separation from God from which he could not escape and return back to God. The Old "estament tells us the history of God seeking to bring man back to Himself. But time after time man would turn from God, come back to Him only to fall away from Him again.

of Jesus Christ and lived among us. Had He come in any other way, man could not have related to "im completely. But as another human being, Jesus had the opportunity to show man how life could be lived and how to have the reconciliation with God to bring about Eternal, or, "Unending Life."

In our Scripture this morning we see the an example of the cift which can

In our Scripture this morning we see the an example of the gift which God gave for man and how to claim that gift.

Jesus had been crucified and on that Sunday morning had arisen from the tomb.

Thomas was not it is not at that time. He remarked that he didn't believe it was Jesus and he wouldn't believe it until he could personally touch Him. Eight days later Jesus appeared to them again. Jesus told Thomas to touch his wounds and to see that it really was He. In the 28th verse we read, "And Thomas answered and said unto Nim, 'My Lord and my God.'"

Thomas was not only convinced it was Jesus, but he then recognized Him as God in the flesh. To this we read, "Jesus saith unto him, 'Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed.'"

John tells us in the closing of this chapter, "And many other signs truly did Jesus in the presence of Fis disciples, which are not written in this book: But these are written that ye might believe that Jesus is the Christ, the Con of God; and that believing ye might have life through His name."

John is saying that it is by faith in Jesus Christ that we receive God's sift

of "Unending life." But how has this gift from God been received by man-kind?

(Illustration of man scripping/scraping to save for a fur coat, & results) man was aware for many years that his wife had an intense desire to own a fur coat. This caused him nuite a bit of concern because he knew they could not afford extex to buy one. He loved his wife dearly and wanted to please her. So he resolved that he would save the money and buy her a fur coat. Unknown to his wife, he launched his "fur-coat buying project." He scripped on his lunch every day and saved money in whatever way he could. Two years later he had enough money to buy a fur coat. He wasn't able to buy an expensive coat, but it was a fur coat nevertheless. He had it gift wrapped in a beautiful box. He gave it to her on Christmas morning and waited anxiously while she untied the ribbon and opened the box. hen she opened the box she looked at it for a while in silence and then said, "Oh Bill. how could you. You know how much we need a new living room sofa." A little while later she said, "It is nice, thank you." But the damage had already been done. Two years of sacrificial love, frostbitten by his wife's insensitivity. The didn't realize that he didn't use their other funds to buy it, nor did she ask.

How often man has done this to God. We are too proud; too arrogant; too insensitive to accept that which God so freely gives. "Oh God. how could You? Your gift is too simple. 'urely You must have some other way for us to come to You." People reject God's sift of **Wintern** "Unending Lofe" everyday, for various reasons. Have you received that sift? Or have you refused it because you misunderstand what is involved? I invite each of you this morning to look inward and to determine whether you have accepted God's free fift. If you haven't, I invite you to come forward and receive that gift today. Don't lot God speak to you and ignore Wim. Inswer Wis call and take the gift He offers. "And this is life eternal that you might know the only true God, and Jesus Christ whom He has sent." Some, take what God offers to any and all through Jesus Christ.

St. Paul's United Church of Christ Butler, Pennsylvania Rev. Ralph Link, Pastor December 7, 1986 Prelude "Medley of Carcls" Chiming of the Hour Announcements Congregational Greeting Prayer Requests Lighting of the Advent Wreath
"Hymn No. 166" Let All Mortal Flesh Keep Silence *Ascription *Exhortation
*Confession (In Unison) Our Father, we are aware that at onfession (In Unison) Our Father, we are aware that at this time of the year our lives seem at times to be so void of meaning. We know the joy that should be ours, but it is difficult to separate ourselves from our sins which so easily beset us. Take from is the thoughts of anger and natred we may feel, and replace them with love and concern for all of mankind. Let your peace flow into our nearts and lives, and let us have that Light, even Jesus Christ our Lord. Amen. yrie *Kyrie *Assurance of Pardon *Praise: Pastor - Blessed be the Lord God People - And blassed be His glorious name forever. People - And threads

Sloria Patri - page 142

Hynn No. 201 "The Star Carol"

Call to Prayer: Pastor - The Lord be with You People - And with Thy Spirit Pastor - Let us Pray! Prayer offering Offertory - "The First Noel" Anthem: "How Sweet The Sound of Christmas" Scripture: John 4: 31-38 Sermon: "Just For You: Finished Deliverance" *Hymn of Invitation No. 169 "O Come, O Come Emmanuel" *Closing Chimes
*Benediction
*Postlude "The Three Kings" *Congregation Standing

The beautiful flowers on the altar have been placed by Mrs. Catherine Pflugh in memory of Roy Pflugh. Mr. & Mrs. Gottlob Kradel will greet the congregation at the door this morning. Ushers for today are: Marty Henry, Dan Bosko, John Snow, and Frank Crawford Nursery will be provided today by Michelle Henry Marie Henry and Sandy Sheppeck will be visiting the hospital this week. Attendance last Sunday was 134 with 32 visitors. Hospitalized: Michael Brinker in BWH - JOHF . reto - NoTE MONDAY - Committee appointment night at 7:00 P.M. All council members old and new and <u>all</u> committee chairmen are expected to be there with a report on your committee. >SATURDAY - Sunday School Christmas Program rehearsal from 10:00 to 12 noon. >CHOIR AND CANTATA NOTICE: we will be practicing on Wednesday this week after the pnoto is taken. We will also be practicing next Wednesday the 17th.
FLOWER CHAFT for 1987 is now hanging in the Marthex. Take a minute and fill in the Sunday you wish to have flowers on the altar.

FOINSETTIAS must be ordered tomorrow. Please let me know officertian must be ordered community. These to purchase today if at all possible if you would like to purchase a poinsettia to decorate the albar this holiday senson. Drop a note in the offering plate or see me. Thanks. Drop a note in the offering plate or see me. Thanks.

Next Sunday we will be taking new members into the church.

If you or anyone you know is interested in joining please
let the office know. let the office know.

Fidelity Bible Class is selling vanilla - just in time for your noliday baking. See Peg McClymonds if interested.

COOKIES are needed for the Sunday School Family Christmas Program next Sunday evening. If you can help, please set Shirley Link, we hope to see all of the youngsters here for an enjoyable evening. The guy in the red suit will also be here. Program begins at 7:00 P.M. We hope you will come see the children do the program.

Following the sermon we sing an invitational hymn, followed by a period giving each worshipper the opportunity for by a period giving each worshipper the opportunity for reflection. As you reflect on your life's situations reflection. As you reflect on your life's situations you have the chance to respond to God's leading for your life to come forward to the chancel rail. The invitation is the opportunity to accept Christ as Savior, to pray, to meditate, or to seek counseling. The pastor will

assist you if you desire. Please avail yourself of this

opportunity.

(Ilus boy not & serius) In 17:4 Tk 2:49=Wist Ye not that I mustB about ly F's busnes'. Krineskanerak karranerak krima iki on 9:4=I mus work works of Him sent le (Ilus Col Goethals bild Fanama Canal) baker of Js R in 'amaria vs 34 vs 35 (Ilus Cl Cromwel) Heb 13:2=Js authr finishr faith (Ilus soldier Boer War=Mr. G. Byrnell) 11 teachr write: MAY C 4GIV ME. I SAV WE TRACK IN OF TUM YP: 100, DOUR IT : RAND II IN WALK lin Up.1. Jas y i

Carin: dn ':] - 25; Torrot: dr [2:0; a: An (1): or serius)

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"Just For You: Finished Deliverance"

Scripture: John 4:31-38

Texts: John 17:4: 4:34

(Thrustration of bov saying loving words to girlfriend and not sermous)
A young man put his arm around his girl friend and said, "I adore young
I need you, I can't live without you." The girl pushed him aside and
said, "Billy, I don't want to get rerious." Billy reclied, "Tho's serious."

In our present day relationships cuite often we use language very carelessly. But when we consider what God did through Jesus Christ we note that all of it was done carefully and with purpose. When God reached down into our world and came in the person of Jesus Ne was saying, "I love you, this is "Just For You," and He was serious.

Today, we are soins to look at the second gift which gave through Jesus. In the 17th chapter where of John where we find these sifts mentioned, we read in the 4th verse, and here Jesus is speaking to Tis Pather and He says, "I have slorified Thee on earth: I have finished the work which Thou sayest Le to do."

Here Jesus is speaking of Himself as the gift of "Finished Deliverance." We note in this gift that Jesus had the desire to accomplish the task given to dim; then we note what His dedication should mean to us; and finally we note the conclusion **thex** of the fulfillment of that gift.

Veryxeerlyxiextexxeurexxitexofxdeseextherexmexxextexexxtexmexkxexxfortine hadxaimenxdiaxtexxoxxxxxexxexxforxtoxxine duextexmexxtoxxixxiderexxioxxine duextexmexxioxxixxiderexxioxxioxxiderexxioxxiderexxioxxiderexxioxxiderexxioxxiderexxioxxidere

Fave you ever reticed little children playing with certain types of toys? There's a little rirl I live to watch play with her xxxxxx toy dishes. The takes them and lines all of them up in a certain way. They must be is the and if you try to change the order in which she has them she will tell you that they must be the way she has them. Many, many children are just like this and I sincerely believe that Jesus xxx as a boy must have been one of them. In the Gospel of Luke we find recorded in the 2nd chapter the incident of Jesus soine to Jerusales with Mary and Joseph for the annual Feast of the ransover. Mary and Joseph must have been busy visiting with friends and people they knew and had started back to Mazareth only to discover that when xxx they had been on the way for a day, Jesus was not with them. When they determined that He was not among the entourage with them, they retured to Jerusalem. After three days they found Yim sitting among the learned men in about this He replied xxxxxxxxxxxxxxxx and we read in the 49ths verse, "Fow is it that we sought Me. "ist we not that I must be about My Dather's husi-

And Luke adds that they did not understand what We was saying to them. At the tender are of 12, Jesus knew what We had to do and that We must be about the work that God had entrusted to Mim.

The desire to accomplish that work was very real to Tim even at the are of 12.

Then we find recorded in the 9th chapter of John, the healing of a man who was blind from birth. The disciples questioned Tim about this man and Jesus replied, "I must work the works of Fim that sent Me, while it is day: the night cometh when no man can work."

He was telling them that He had to do the job that God had sent Him to earth for, because He only had a limited time in which to do it. Jesus was dedicated to the task of doing what God wanted Him to do. But He knew that His followers would only understand the full meaning of His mission when they saw the end result of it, and so to that point and purpose He worked daily.

"In time," Goethals replied. ""ow?" The great engineer smiled, "With the canal," he replied.

Jesus knew that the end of "is ministry would prove Who, and "hat, Fe was, and the World. But in the meantime Fe worked the works of God.

Then secondly, we note what His dedication should mean to us. Jesus had been to a wedding in Cana and performed His first miracle there. He had been to Jerusalem for the Peast of the lassover and saw the corruption taking place in the Temple and had cast out these who were selling and exchanging money. And Fe had the secret meeting with Nocodemus xxnxxx at night concerning spiritual matters. All of this had 1 Her place in the space of a few short days and now He had left the area of Judea and was traveling in Galilee and care to Lamaria. No rood self-respecting Jew would be caught dead in Jararia if they could help it, Put here was Jesus not only in Jararia, but He had held a conversation with a Camaritan woran which was a double No-No. Jesus sat by the well after the woman had left, waiting for the disciples to return from their food byying excursion. He was weary and tired. The disciples returned and urmed Jesus to eat. Fis reply to them was that He had meat to eat. They thought He meant actual food and that someone had given Him food while they were cone. But Jesus explains what He meant to them, and we read in the 34th verse, "My meat is to do the will of Mim that sent Me, and to finish His work."

Jesus told His disciples what He had to do, but Fe takes it beyond that point and gives to them that which they needed to do and to do.

His instructions were that they needed to be working at bringing in the harvest for God's kingdom. The speaks to them of the natural things of life as seen from the agricultural level.

In the ''. were in mon', " on the grow cur months, and then cometh harvest?" Behold, I say unto you, 'Lift up your eyes, and look on the fields; for they are white already unto harvest.'"

They were thinking in terms of regular farming. bux Jesus was speaking to them about spiritual harvesting. The comparison is simply that with regular farming, the farmer plants the seed and must wait until the grain is ripe in order to harvest it. But with spiritual farming the fields out there are always ready for harvesting. Ind We goes on to point out that even if there are no harvests to reap, they were to be out planting the seeds so in the future someone else may bring in the harvest.

(Thus of Oliver Cromwell and melting down the saints for silver)

During the reign of Oliver Cromwell the government ran out of silver to make coins. He told them to search everywhere for sources from which to make coins. They returned from their search to inform him that the only silver available was in the statues in various cathedrals throughout the kingdom. "God!" replied Cromwell, "we will melt down the saints and put them into circulation."

This is precisely what Jesus was imparting to Fis disciples and which applies to we modern disciples as well. The saints need to be circulated throughout all of society, in order for the church to reap the hervest. It can't be just a few people in each congregation involved. It must be everyone

(Illustration of Myconius and Luther)

Then Lartin luther embarked on his work that channed the church his friend a man named "Myconius told him that he would help where he could. That help he felt was to be in prayer for luther every day. But gradually he began to feel uncomfortable about doing only this. Then one night he had a dream. In that dream Jesus came to him and showed him Min hands and feet with the wounds there and said, "Come, follow Me." The Lord took him to a high mountain and pointed eas ward. In that direction was a plain stretching out to the horizen. (In that plain were sheep, thousands and thousands of white sheep. But there was only one shepherd and that man was fartin Luther. Then the Lord pointed westward and there was a great field of standing corn. But there was only one reaper in the field trying to reap all of the corn by himself and that reaper was Eartin Luther. Then he awoke he said, "It is not enough that I should just pray. The sheep need shepherded; the fields must be reaped. Here an I send me." and he went out and worked with his firend Martin Luther.

Our lives are to be lived in this way. No one person can do all of the work in any one area of the Church of Jesus Christ. It takes all people working for the Lord whereever the Lord has placed them.

In our Scripture Jesus said that He was to finish the work God had given Him In the High Priestly Frayer of chapter 17. He says that He has finished the work which God cave Fim to do. And then in the 19th chapter which telbs of His execution on the cross, Jesus spoke as recorded in the 30th verse, and He said, "It is finished." The word "Finished" in Creek is TITELESTAI. In trying to determine the true meaning of this word it was discovered by accident the details meaning of what Jesus was actually saying from the cross when He gave up His life. On thousands of pieces of clay which were

actually bills of hale and bills for taxes and property sales was written across those bills, "TETRINITAL." It was then discovered that this hxxk was how the ancient Greeks wrote, "Paid in full." that Jesus said from the cross with "It is finished," was actually, "it is paid in full." We had paid for the sin of mankind with "is life.

The author of Webrews tells us in chapter 12:2 that Jesus is the author and finisher of our faith. He is as He told John, the alpha and Omera; the beginning and the end; atarted and firisher.

Jesus gave us the example of Himself living the life of obedience and finishing that which God had given to Him. to do.

(Illustration of soldier in Boer War having letter written to mother & SS)
The British army had what they called "Scripture readers" attached to
Tritish regiments during the Boer Mar. These were most likely the forerunners of army chaplains. (he of there men, Mr. G. Fyrnell told of a
young man in the regime has been as a first young man
was mortally wounded and as he lay dying, Mr. Eyrnell asked if there was
anything he could do for him. The young man asked him to write two letters
one to his mother to inform her that he had died as a Christian, and the
other to an old Gunday School teacher to tell her he hadn't formotten her
lessons she had taught him years are. Mr. Byrnell did this and he said
shortly after he wrote the letters he received a reply from the funday
School teacher. The wrote, "May lod forgive me. I have up teaching in
the funday School some years are, because it reemed all in vain."

The example of Jesus is for us from God. God gave the mift of "Tinished Deliverance, Just Tor You" through Jesus Christ. The lived the life; We mave us the example; and Te calls us to be faithful just as He was faithful. I invite you to join me in that challenge and accept it.

St. Paul's "nited Church of Christ Butler, Pennsylvania Fev. Ralph Link, Pastor Lecember 14, 1986 Mr. Dale Rice, Min.ster of Music Mr. Roland Thompson, Sacophor.st Acolytes: Meron and Megan Hewis ORDER OF WORCHIP 11:00 A.M. Frelude Comming of the Hour Announcements Congregational Greating Frayor Pequests Lighting of the Advent Wreath Hymn No. 184 "Hark! the Herald Angels Sing" *Ascription **Confession (In Juison) Our Heavenly Father, our spirits turn at this season not only to the coming of thy Jon into history in the form of a babe, our also to thy coming in thy spirit. We beseen thee, O Lord, to pour thy spirit upon all who walk in darkness. Grant thy power to the weak; thy love to those who hate; and thy peace to the weak; thy towe to those and hate; and thy peace to those who know only the ugliness of strife, struggle, and turnoil. If it he thy will, make us instruments of thy power and love and peace for these who know thee not. Hear us as we pray, in Jeans' Amen. *Kyrie *Assurance of Pardon *Praise: Pastor - Slessed he the Lord God People - And blessed oe His glorious name forever. *Gloria Patri - page 142 Hymn No. 197 "It Came Upon the Midnight Clear" Call to Prayer: Pastor - The Lord De with You People - And with Thy Spirit Pastor - Let us Pray! Offering Offertory Receiving of New Members Anthem: "Were You There on that Christmas Night" Scripture: John 1: 1-5 Jermon: "Just For You: God's Word" *hymn of Invitation No. 193 "O Come, All Ye Faithful"
*Slosing Chimes
*Benedict

The beautiful flowers on the altar have been placed by Mrs. Marge Smiley in loving memory of hisband Bill. Mrs. Grace Gillen will greet the congregation at the door this morning. sh-rs for today are: Sandy Sheppeck, Mary Lou Davis, Deb Melton, and Gloria Walker. Nursery will be provided today by Mrs. Sue Gamble. Herr Shearer and Don Kingsley will be visiting the hospital this week. Attendance last Sunday was 135 with 10 visitors. Alternative Last Sanday was Alternative Alternative Solon Snow in BMH Wassing AY - Colden Circle at 7:30 P.M. Choir and Cantata Fractice 7 and 8 P.M. IMPEDRAY - Many Martha Circle meets at 10:30 a.m. F-INSETTIA money is now due into the office. If you have not paid for yours, please do so as soon as you can. not paid for yours, please do so as soon as you can. The price is \$6.10 each. You may put it in the offering plate but if you do please mark the envelope as such.

>Mr. 4 Mrs. Mike McDonald will be taken into our church family today as new members. I hope you will take a minutural walcome them into our midst.

Ft. wilt CHAPT FOR 1987 is now hanging in the Narthex. Paker inite and sign up now for the Sunday you wish to have. The clothing drive we had in November has proven to be a warm successful property. The femily of this province in the sunday warms to be a warm successful property of the sunday warms to be a warm successful property of the sunday warms. very successful project. The family of which received the clothing is very happy and appreciates all that we did do to help them out and ease their bunden. They wish to ex-tend a Verry Christmas to the memoers of St. Paul's. Inc beautiful green weaths on the front doors of the Churc' were purchased by the Women's Fellowship to help decorate for the holidays. Family limisimas browns being put on by the Sanday School Clauses. The program starts at 7:60 P.M. and we hope you will once cut to enjoy the fin and fellowship and see what the children can do. Please pring your cockies in and put them in the Kitchenette.

them in the Kitchenetta. Following the sermen we sing an invitational hymn, followed by a period giving each worshipper the opportunity for reflection. As you reflect on your life's situations you have the chance to respond to God's leading for your life to come forward to the chancel rail. The invitation is the opportunity to accept Christ as Savior, to pray, to meditate, or to seek counseling. The pastor will assist you if you desire, flease avail yourself of this opportunity.

opportunity.

Community Rible Church - Caramore, Pa. December Community December 20, 1992 (ILP TAKING REAL TO MAK LK UNREAL) - ALUM TREE, NEEDLS, ETC Ezelude Greetings/Joys/Arnouncements/Traver Requests NO WANT MES, SUB ARTF GIT & THEN MANT ARTF LK LIK REAL W/MESS (OP PEOPL ANCIENT WORL UNDER ROME & LK 4WAT G WED TO
WHIT WAIT BABY BORN BETH, TOL BY SHEPS, LERND MAGI, RUT NO BLIEV
GIAH CUM LIK THIS, & REAL THING PASSD OVE MX AS A SUBSTITUTE) Food Basket for needy family ob Dain here on January 3rd JN KEX 17:8, I%=JS PRAY = WORDS THY WORD JN 1:1 - CAPITAL LETTR =GOD, DIVINITY WORD=LOGOS-(LOCICAL) - THOT, CONCEPT, REASON IN BOINING - XX WORD-JS WORD-JS, WAS W/GCD - CREATION = WORDS THY WORD - JUST FOR YOU ASSTIPTION
Call TO WORSHID:
AND THERE SHALL COME FORTH 4 ROD OUT OF THE STEM OF JESSE,
AND A HARMON SHALL GROW OUT OF HIS ROOMS:
AND THE SPIRIT OF THE LORD SHALL REST UPON HIM, THE
SPIRIT OF MICTOR AND HUNDER DANDING, THE SPIRIT OF
COUNSEL AND MIGHT. THE SPIRIT OF FROM LEVIES AND OF THE
FRAR OF THE LORD:
AND CHALL MAKE HIM OF MILEY MADDRESTANDING IN THE FEAR OF NOT ONLY W/GCD, BUT WAS GOD & JN CARY ON VS TWO VB 3-MAT GOD & NOW IN THE FLESH OF MAN - INCARNATION
VS 3- & MAN'S DEED THRESTAN OFFATTON -MOON
(ILUS ACTECNAUTS & DAPK SIDE OF MOON)
JS MADE THIS & PUT MOON UT THERE JN WRCT 1:3 BCUZ MAN SAYS SHO ME, PRUV IT, I'LL BLIEV IT AND SHALL MAKE HIM OF JUICK UNDERSTANDING IN THE FEAR OF (ILES NO GOD IN NEW YORK CITY) CINES NO GOLD IN NOW FOR CITE! CENTRAST W/MAN SERV ON COMMITTEE: (ILUS TEMIS CONITEE & NO MEET ON SUNDAY) THIS WAT I BLIET IN TRY IMPART WHO READ THIS THE LORI: THE LORI:

HE SHALL NOT JUDGE AFTER THE SIGHT OF THE EYES,

NEITHERPREPOWE AFTER THE HEARING OF HIS EARS:

BUT TO RIGHTSOUGHESS SHALL HE JUDGE THE SCOR,

AND XIXMYXANIX REPROVE WITH EDULTY FOR THE MARK OF THE JS FVRTH G IS, BOVE HE IS GOD & UNIVERS & CH HIS CREATIN Waxe VSS 4-5-JS CAM INSSIN DAPAND WOPL AND ATTACHMENT OF THE CAPACITY ALES CHARLE AS A STATE A DRKNES/DESPAIR ALL BOUT & LIK LITE SHIN DRKNES, BARLY PENTRATE BY THAT LITE BUT INHAC ON WORL & NEVR *GOTTN HIM NAM NAM OF JS ANTWHER & WIL GET PEACTIN GUD & BAD Allera Brand Levy A (ILUS C B DEMILLE & FILM "KING OF KINGS") Offering/Craver xology Satoral Prayer r's G'S GIFT JUST FOR YOU A SVICE WHO GAV U G'S WORD & WAS G'S WORD
A LITE SHINING IN TH/PRENES OF LIF
IT IS WRS, JUS & TH/TAKING
IT ALWAYS HAS BIN & ALWAYS WILE, JUST FOR YOU! Scripture: John 4:51-58 Sermon: "Just For You: Finished Deliverance" - 3t, Paul's Butler 12/7/86

*Penediction *Fostlude

SCRIF: JN 1:1-5 TEXT: JN 17:8, 15 & 1:1. 3

Rerald Floss writer Films kee Journal receiv lettr: Dear . id: Ler can I 'uv alum mas tree noodles ? strel on carpt unit as alum .mas tree TK wont it ? le naturi as if they defalls of the tree in the old fashis. eny - 17 I i i i

is active sub-ture is a buy few bounds return evergees alow needles farm. Isl off, then spray w/alum pain they lk lik real thins

cientists bin at 1 decermin meen 040,000 mi fr ent; taks 07.3 day 4 meen complet 1 revlutin rm? enth tak exac same rime 4 meen opin Ince or exist bis 3 has even time element meen remain at stanstil in relatin replaces of the opin services always tresent same

face f the orth.

istro's=rorman, meers, lovell wer lst nurans CC othr side of mon. in 66

ouz this read from Den 1.

(No God LY City)
final report-'ftr due ' dilizent serch,G cannot
fnd LY City

Contrast: ynr men . conitre meet plan tenis tourn hour ll curest orry cant muk it I'm geing to church De peopl stil de quer things!
Fernap tel why U re ? church.
I no to look for 3od

(is Defille & film F of liner on Amas Tye) Aculey crew fr/dives "In honor Ap th Line tak Smin prayr med" wil wandr away, hav smok, drink or cheap talk ${\mathfrak Z}$ crosses on a hil,motley cru, mas Carol ${\hat{\ }}$ people kn ${\hat{\ }}$. The of hin's

The control of the co The who were earn hope bett times/days shelther best with breas. The secondary in further best with breas. The secondary in further best with breas. The secondary is secondary in further best in midst as a father that further day memby wend has in midst as a father that further day memby wend has in midst as a father that it is a precised of a creating that the same is precised of a creating that the midst constructed of a creating that the midst constructed of a latter midst constructed of a latter midst constructed of a latter midst between the first of a latter midst constructed of a latter midst best of the second as the latter with a side of a creating of the constructed first would find the latter who constructed finds a latter who constructed finds a latter who constructed finds a constructed find the secondary that the latter latter would be constructed for a construction of the words the constructed finds and the construction that we constructed from the construction of the words the constructed finds and the construction of a constructed find a construction of a constructed find a construction of a constructed find a construction of a c

thoz Tliev kne for intelment Thin creating l this, alway marvel man is moon, cuz can 8 % lk at as kids tol bout men in moon & wondr how turn etc. (Ilus moon & hiddh side) the put meen up ther. The gav timese turn lik do? num other than do in the Other as In cel lim realty Bouz normal reactin all mank is ho me, or lrov ? me ? I'll Bliev it [Tlus No God Yew York City) Contract w/story man serv on comittee] evrl who read bout Him can cum Tkno Him, I not only that, but B abl TC Nim in Ch He est on erth as part of creativ work Put en no jue want us Pkno His eternl work natur % Creativ work, but His work of 'alvatin vss 40 5=Js can that let time in sin-darkn worl .11 hout was darknes/despair ? lik lite shin in? darknes, darknes unabl pentrat by His britenes lut did mak impac on worl ? worl nevr 4 cottn it Tings/emps/rulrs hav cum ' son ' barly remem, lut name Name of is I wil met almos imediat respons anywher in wor' by Fliovr 1 unflievr, as reme throughout histry in almos 2000 yr sinc bin on erth. (a Jocil P. Delille & film E of Tinm's)
thats G's Gift-Jus 4 U, a Savior who may U G's Word
was G's ord; a lite shine in darknes of Jif It is Ur's, ius " t king, It has always bin ? always wil?=Jus 4 U

Scripture: John 1:1-5

Text: John 1:1; 17:8, 14

he carpet under my aluminum Christmas tree! I want it to look natural, as if they's fallen off the tree in the old-fashioned way. - THEMPAL. Dear Lentimental: They aren't available right now, but a satisfactory substitute is to buy a few boughs of natural evergreen, allow the needles to dry and fall off and ther spray with aluminum paint. They look like the real thing.

This is a rather facetious reflection on our present time. I don't want the mess caused by the real thirm so we substitute artificial for it and then we want the artificial to look exactly like the real thing including some of the mess the real thing makes. Licture the ancient world with all of its problems which huns heavy upon averyone. Life was difficult to say the least The people were living undder the oppression of Roman rule. Their lives were dismal and dull: they had restrictions placed on them of all kinds; one bleak day followed another with very little change; and people longed for deliverance. Expeciativ Those who were Tews carried xixxxixx a hope of better things and better days. There bert within their breasts, hearts lifted to the expectation of what "od would do someday in the future. They had this dream that God was going to do something special, "Just for them." "wey talked and reminisced of days and times past when God was in their midst as their forefathers traveled through the desert. They told of the almost magical presence of God with the ork of the Governant. Those who lived in Jerusalem or nearby could see the magnificent temple and enter its sacred precin incts to worship and pray. But these memories and the tex beautiful temple could not alleviate the louging they had for God in their very midst. Ind so they hoped, and wished, and waited. And while the waited, one cold winter's night a baby was born very humbly and without simply in the overcrowded town of Pethlehem. A stir of excitement was created by the strange events as told by shepherds and of the learned Mari appearing in this little town. For thos who would have bothered to check, it could have been determined that this was the very one they all sought. But it was much easier to scoff at the idea of their lessiah coming in such a humble manner. To the real thing was passed over as a substitute.

But that birth was exactly how God chose to appear to mankind. Toward the close of that special man's life His words in a prayer were related by one of His disciples named John. And John wrote in the 17th chapter of his book, in the 8th and 14th verses, "For I have given unto them the words which Thou gavest Me; and they have received them, and have known surely that I came

out from Thee, and they have believed that Twou didst send Me.

I have given them Thy word: and the world hath hated them, because they are not of the world, even as I am not of the world."

trange for this Man to say, "I have given them the words," and I have given them T, y word." But & xxxxxx Jesus is summing of the entire purpose of His life and ministry at this point. His task, his message was to convey to mankind, "God's 'ord." He was God's gift and as that gift, He had to give mankind God's ord which was Himself and all of it xx was given, "Just For You."

In the beginning of his book John explains the coming of Jesus with a rather strange bit of language. Put in that language John explains three very simple and basic things about Jesus. I shows us first *** the eternal nature of Jesus. Then he tells us of His creative work. Ind thirdly he speaks of Jesus' work of salvation.

John begins his Gospel with the words: "In the beginning was the ford and the ford was with Rod, and the ford was Rod."

Now if you look ********** closely at that verse you see that the word "ord" is printed in capital letters. To anyone who knows anything about the Tible, whenever you see a word in the middle of a sentence which has been capitalized, it stands for Daity; for God in some manner. Tithout moing into a great explanation we can understand that John is speaking of the entrance of Jesus Christ into the world and he uses a unique way to do that. He calls Him the "ord." This Treek word ICCOC conveys the meaning of "Thought, concept, reason." John is saying to those to whom he wrote that Jesus is all that God is and He is the very expression of God. o John says, "In the beginning as the Word."

esis, the very first book of the Rible, Mores tells us in the first word,
"In the beginning, God." Here John tells us, "In the beginning," and what
was at the beginning. "The ord." To be is relating that Josus was at the
very beginning and "The ord, (Jesus) was with God." Jesus was at the start
of all things right along with God. But more than that, "The Word was God."

**This means then that this "Tord", (Jesus) was not only at the creation,
but "e is actually God. And since "e was and is God, John carries this
thought further by his statement in the 2nd verse, "The same was in the beginning with God."

Then John points us to the creative work of "The Tord" or, Jesus. In the Ard verse he tells us, "All things were made by Him; and without was not anything made that was made."

Jesus, being at the very beginning with God, and actually being God, created the world and all that was ever created. Everyone who has ever lived had probably markeled at the creation, except those perhaps who want to believe that everything just happened to come into being accidentally by a big bang, or just happening to crawl up out of the sea and become a man, or some other

such stupid theory. Rene of these theories takes into account that there had to be some sort of intelligence behind creation to bring it into being. One of the things man has always looked and wondered about, which can be seen is the moon. As children we are told about the man in the moon and I'm sure this has created in most young minds a wonder as to that particular heavenly body which revolves around the earth. One question has always been. "That does the other side of the moon look like."

(Illustration of the moon's hidden side)
In Christmas 1958 astronauts Frank Froman, illiam Enders, and James Love ell did something no other human being has done. Idientists had been able to determine that the moon is 239,000 miles from the earth and it takes 27.3 days for the moon to complete a full revolution around the earth, and it takes exactly the same time for the moon to spin once on its axid. But did you know that because of this time element, the moon remains at a standstill in relation to the earth's movement, so that it always presents the same face to the earth'. This is why the three astronauts, Borman, Inders and Lovell were the first humans to ever see the other side of the moon.

ho put that moon up there, and mave it the timing so it never shows the other side to us here on earth? None other than XXXXXXXX Jesus Christ XXXXXX "The ord" as John calls Fim.

But John was doing more than trying to prove that Jesus was God in the flesh, hat other purpose do you suppose John had in saving at this point, "All things were made by Him; and without Him was not anything made that was made?"

I believe his purpose **kmxixto** was to assure believer and unbeliever alike a reality because the normal reaction of all mankind is one of, "Show me," or "irove it to me and I'll believe it."

Contrast that with the story of a man serving on a committee:

(Illustration of man on tennis committee not meeting on 'unday because of church and looking for God)

A group of young men were looking for a time to schedule a meeting of a committee to plan a tennis tournament. The hour of eleven on funday morning was suggested and all but one agreed. "Corry, but I can't make it. I'm noing to church," the young man said.

I dead silence fell. "hen another young man said. "Do people still do such things!"

'nother young man asked, "Terhaps you will tell us why you go to church."

This is what I believe let tourne to look for God."

This is what I believe John is trying to import to any and all who read his book, and that is, Jesus Christ is everything the Tohn in the actually God. And that anyone who reads about Time can come to know Him and not only that, but be able to see Him within the church he established on

on earth as a part of his creative work.

But John wants us to see him not only as being eternal; and not only as carrying out his creative work; but also as kaxing doing the work of salvation. John tells us, "In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not."

Jesus came that first time into a sin-darkened world. Ill about were darkness and desnair. Tike a light shining into that darkness, the darkness was barely penetrated by !!is brightness. But it did make an impact and the world has never forgotten it. Fings, and Imperors and rulers have come and cone and their memories are barely remembered. But name the name of Jesus Christ and you will get an almost immediate response anywhere in the world. It may not always be one of love and affection, but he is rememered throughout history almost 2000 years since He was first here.

(Illustration of Cecil B. DeNille and filing "The King of Kings")

Cecil De Pellile, the Holywood producer wrote in his life story of the time when he was filming the "ling of lings." It was the crucifixion scene For this scene he had mone to the dives of the city to enlist the aid of a motley group of people. Le wanted people who would hold all of this in u ter contempt because of times the lives they lived. The filming of this scene took place on thristmas Eve. He wrote: "Lere we were on a hare, usly hill with three crosses telling of His death when it was the Eve of His birthday." Pemille, on the spur of the moment, called for silence and stepped out in front of the crowd and said, "In honor of Ctrist the Fins, we will take a few moments for meditation and prayer." Fere and there he saw a cynical look on some faces. Immediately be thought he had made a grave mistake. To himself he thought, "They will just wander away and have five minutes to have a smoke, or take a drink, or engage in cheap talk."

Eut in grite of this, he bowed his head and closed his eyes. Then from this motley crew he heard several voices win begin to sing, "It Came Upon the Midnight Clear, that slorious song of old." The carel wasn't known by everyone, but soon more voices joined in while others hummed along. When DeMille looked up, although they were singing the Christmas carol, he found them kneeling before the three crosses on a hillside. On some of these rough, defeated faces he saw tears streaming down. Demile said it was the greatest moment of his life and reminded him again the Jordship of Jesus Christ.

Three crosses on a hill, a motley crew, a Christmas carol, and walk people kneeling before Jesus Christ, the Fing of Kings.

That's God's mift, "Just For You," a Savior who gave you God's ford. and was God's word; a Light shining in the darkness of life. It is yours, just for the taking. It always has been and always will be, "Just For You."

St. Paul's United Church of Christ Butler, Pennsylvania r December 21, 1986 Rev. Ralph Link, Pastor Mr. Dale Rice, Minister of Music
Mr. Roland Thompson, Saxophonist
Acolytes: John Penrod and Mike Gamble
++++++++++
ORDER OF WORSHIP 11:00 A.M. Prelude Chiming of the Hour Announcements Congregational Greeting Joys and Prayer Requests Lighting of the Advent Wreath "Hymn No. 171 "Joy to the World!" *Call to Communion and Confession (Communion Folder) *Prayer of Confession (Communion Folder)
*Assurance of Pardon *Praise: Pastor - Blessed be the Lord God People - And blessed be His glorious name forever. *Gloria Patri - page 142 Offering ffertory "Doxology - page 382 "Communion Hymn No. 177 "Good Christian Men, Rejoice" Service of Holy Communion (Page 2 in Communion Folder) The Lord's Supper Distribution of the Bread Distribution of the Cup 'Prayer of Thanksgiving Anthem: "Once Upon A Christmas" Scripture: John 1:14 Sermon: "Just For You: God's Glory" *Closing Hymn No. 192 "Angels We Have Heard On High" *Closing Chimes *Benediction *Postlude *Congregation Standing Mr. & Mrs. Paul Riemer will greet the congregation at the door this morning. the door this morning.
Ushers for today are Rob Virroe, Kevin Snyder, Rick Vinroe, and Jeff Snyder.
Nursery will be provided today by Mrs. Sue Davis.
Bill Pflugh and Howard Jaillet will be visiting the hospits this week.

Attendance last Sunday was 131 with 25 visitors. >Hospitalized: John Snow in BMH

CHRISTMAS CANTATA by the choir will be held tonight at 7:30 P.M. and tomorrow night at the same time. Nursery will be provided for both services. Come hear the message and story of Christmas through songs and narration.

WAN SERVICE will be available for the Cantata. Please call Marty Henry at 287-2552 and set up the time for you to

be picked up. >CHRISTMAS EVE SERVICE will be Wednesday at 11:00 P.M. Come join in the celebration through Carols, Candlelight, and Communion.

>HELP!!!! Cookies are needed for the refreshments following the Cantata each night. Please help us out by bringing some in. Mrs. Evie Kennedy is in charge of refreshments for Sunday night and Mrs. Mary Lou Davis for Monday. If you have any questions about refreshments, please call ther we will need a lot of cookies!

we will need a lot of cookies!
FLOWER CHART 1987 is hanging in the Northex. Take a minute and sign up now for your date. We need flowers for the first two Sundays of January. Please give it some thought as a gift to the Church.
—CONNOCIL MEMBERS AND OFFICERS Remember that December 28th during the service, you will be installed. Please make the effort to be been

the effort to be here. CHURCH TREAS/RERS books for 1986 will close on December 31st. Anything given to the church for the 1986 calendar year must be received before the end of that day so all monies will go into the proper accounts for the final reports.

COMMINION CARDS are in the back of the Pews. Please be sure to fill one out and put in the offering plate. This will help me to complete the record of your membership. Following the sermon we sing an invitational hymn, followed

by a period giving each worksipper the opportunity for reflection. As you reflect on your life's situations you have the chance to respond to God's leading for your life by coming forward to the chancel rail. The invitation gives the opportunity to accept Christ as Savior, the pray, to meditate, or to seek counseling. The pastor will assist you if you desire. Please avail yourself of this opportunity.

May God bless each of you during this Woliday Season!

in all 0 men made intro of 3, in 3 does being made in impose of man

14s=Jully 3 f fully man
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it th Gos man)

1% Closy-reviatin of 3

14c=Us cp 2 G as spoken OT

Tx 44:6=900 1 P. TD IY T4 TIN 0 TOOL TO DY THE L.ZE I G. COTTET A STACTUS. LOUGH USEN FROM A TRUEY.

H" D=evlast, undy luv

(Ilus famly '. : ary/Joseph on Tras Twe)

issoc res cary (mas story: Faren Posston, ord grade at time:
It was Imas Tv. Our hous dec w/holy, silvr bels. Treaths hunn at th windows. The tree stude tal strait. The lite flowed castin shadows of many colors on the wals ceilings. The whole reminded me of raintow. The ornments tins show the tree were rife all siz, wrap may maper ty w/lrs ribre bows. The fire burnd brite tookins were hung on mantl. Mother was recite. Twas wite I4 (mas. I lk rnd rm at faces famly, mother, father, sistr, bros. By test gife was not under tree gaily wrapped it was all around me.

The configuration of the confi

The problem of the pr

'crinture: John 1:14

"exts: John 1:14; 17:20

When we celebrate the XX Tirth of Jesus Christ at XXX this time each year we are celebrating **EXXXXXXX** an occasion which is very deep and mysterious. The Firth of Jesus involved His being born of a Tirgin, which makes Him very special and out of the ordinary. In the Old Testament we read of man being made in the image of God. But in the New Testament we see God being made in the image of God. But in the Tew Testament we see God being made in the image of man. We call this the "Incornation." That simply means God assuming human flesh and form and living among us.

In our Scripture last week we read of John telling us, "In the beginning was the ford, and the ford was with fod, and the ford was God."

In our "cripture today John tells us, "and the Ford was made flesh, and dwelt among us, (and we beheld His glory, the clory as of the only be otten of the Father,) full of crace and truth."

The third of God's mifts to mankind was the Gord, and God's Gord was and is Jesus Christ. Today, we are looking at the fourth of God's mifts to mankind and it is His Glory. In the 17th chapter of John's Gospel, Jesus praying, states in the 20nd verse, God's Glory which Thou savest De I have given them; that they may be one, even as we are One.

**Xixixxx "And the Clory which Thou ravest le, I have given them," Jesus says. - What does He mean by that "Glory?"

To answer that we must look at the first part of that 19th verse which tells is corporately, "And the Word was made flesh, and dwelt among us." Rembering that "The Word" of which John speaks is Josus, it is very easy to understand that Jesus as God, as Creator, came to earth in the human form of a person identified as Jesus of Lazareth. The miracle of all of this is that he was fully God and fully man. He was not just a robot soins through the motions and Tod was in the background pulling strings. We was the "Greator" who became "I creature," just like one of us. In this way We became believab because then all mankind can identify with Mim. He went through all that we go through in life including pain, sorrow, hunger, thirst, and temptation. But in all of these things We never yielded to sin, or fell into sin's trap.

(Thustration of sculptor and sculpting statue of Christ)

famous artist was commissioned by a church to make a sculpture for the vestibule of the building. The artist felt at this point in his life that he truly wanted to express himself in this work and he wanted to put himself completely in his work. He worked hard at his task and when the work was nearly completed he called in some children to look at it. He asked them wahat it was and after sometime one of them said, "It is a statue of a great man," and the or errore. He shook his head and were back to his work, for a fix more weeks. Then he called the children back to look at the statue again. This time the concernus was that it was a likeness of a thought at the children came again and immediately one of them said, "It is Christ." Then, the artist was satisfied because he was trying to

express what the Gosrel writers have tried to express in word rictures and that is, "It is Christ - not merely a good man, not merely a great man, but Christ, the God Man."

Jesus, "The Yord," was made flesh. God, came to earth and lived among us, fully God, and yet, fully man. That is the createst miracle thir world has ever kxx seen and it was given as a gift to mankind.

Then John adds, "And we beheld His Glory, the Glory as of the only benotten of the Father."

The "Clory of God," is a statement which is made in several portions of crip ture. In luke's version of the birth of Jesus he tells of the arrels visiting the shepherds and tells us, "ind the clory of the lord shone round about them." In this instance, and in most other instances where the "Glory of God" is written about, that Glory is referring to a visible evidence of God. The shopherds were aware that this appearance of the angels was not just a regular ordinary manifestation of angelic beings. It was an appearance given to then directly from God. John, on the other hand is talking about an appearance in the midst of mankind which didn't produce the awe-finspiring, overwhelming presence of God with a bright light from heaven, nor angelic beings, but which was ne ortholoss, "The Clory of God." The Clory, John is talking about is the "Revelation" of God. In other partions of Scripture, when the Glory of God is spoken of it had a visible reaction from the humans involved. m, ey were usually afraid, and they boyed down and worshiped. In this instance John is telling us that this "Blory" was seen on a day by day basis in the one called "The only besotten of the Tather," or Jesus of Mazareth. . ach day that Te walked, and talked, and lived among common ordinary people He was revealing the "Glory of God."

(Illustration of Earen Tesston and "The best Christmas mift")

A few years ago the "speciated Tress carried a Christmas abony which was written by a girl named Earen Torston, who was at that time a third grader. "It was Christmas Tve. Our house was decorated with holly and silver bells reaths hung at the windows. The tree stood tall and straight. The light flowed, casting shadows of many colors on the walls and ceilings. The whole room reminded me of a rainbow. The ornaments and tinsel shone brightly. Under the tree there were gifts of all sizes wrapped in gay paper and tied with large ribbon bows.

The fire burned merrily. Tookings were hung on the mantle. Hother was reciting, "It was the night before Christmas." I looked around the room at the faces of the family, my mother and father, my mister and brother. By best mift was not under the tree maily wrapped. It was all around me."

This young firl put her finger on the reality of Christmas. Ind I believe this is precisely what John was trying to impart to any and all who would bead these words. The Glory "lie" on one in Jesus Shrist is not something that had to be seen in those days when He lived and walked among men. That "Glory" which God gave is something that surrounds us each and every day of our lives and we see it and know it if we know Jesus Christ as Lord and avior. "God's Glory" is the revelation of Finself in the world and it is, "Just Tor You."

The trind point which John makes in thir xxxxx verse is that Jesus was, "Tull of grace and truth."

John is speaking of Jesus as fod in the flesh and he is most likely thinking of Jesus in comparison to God as He was spoken of in the 11d "estament.

Rost Diblical scholars agree that John may well have been translating freely

from the book of Exodus where in the 74th chapter the 1th verse we read, "The Lord passed by kike before him, and proclaimed, "The Lord, The Lord God, merciful and mracious, longsuffering, and abundant in goodness and truth."

Notes is on the Mount with God and God in speaking to him. In this verse, God is telling of His steadfast love which is always given in the work Tebrev word "Mesed," which means an everlasting, undying love. To in "This and the is that deep, deep love which God evidenced for those who believed in Mim and loved Him as evidenced in the life and ministry of Jesus Christ. John is trying to explain to us so we can understand, how "God's Glory" the revelation of Mimself came about in the human existence of Jesus Christ. But it is through Mis humble birth and life that this is possible.

(Illustration of family, ""ary and Joseph" on Christmas Ive)

'family consisting of a father and mother and a voc-yar old girl and an infant you, spent Chnistmas, we in a memorable way a few years amo. Because they lived hundreds of miles from Their parents, they were spending Christmas alone and so on Christmas we they decled to est out. They they were done earling, insels, the mather maid that it was too early to go home and they should do womething before soing home. The hustand lary entertioned what they could do. The surfacet that the introdict church up the atreet seemed to be having an outdoor Christmas pareant and she wanted the children to see it. They drove to the church and notices there was an outdoor manner scene with live animals displayed. They waited in the car, but no one else showed up. Ingola called out, "Took, there's lary and dought." And they saw a man with a lone beard and lone white hair and there was a woman with him. To they not out of the car and welked up to the manner scene. Is they approached the courle, ingela asked, "Is there a pageant here tonicht," but time does it beard. The woman stared at her and meels quickly saw that he wore thing and added alocks and a cost which was too light for the cold. "Huhl? she asked, pulling a small transistor radio away from her ear. "anna listen to the radio!" here a uickly realized they were not Enry and Joseph in this parent. ".e. were two of the mentally retarded peorle from the nearby home. The walked away from them and joined the husband Gary and Taryn, their two year old.

They stood there looking at the arimals and the man and woman walked around the barn to where they were. The woman smiled and petted the moat. "He likes ne, "she said. He likes to listen to my radio. he held the radio to the roat's ear, and Annela said, "("hit's time to leave, let's so." It this, the woman turned ar und and said, "Your baby would like the roat was to see yet, what if this woman dropped him. To she questioned in her minas what to do. The felt like she wan

Taryn by the hand and led her to the coat pen. Her parents couldn't hear the conversation between the woman and "aryn, but it seemed like everyone enjoyed it including the roat. 'fter a while Angela suggested they go home and they said goodbye to the couple and got in the car. 's they started for home, 'ngela turned to Taryn in in 'an' ert and asked, "Did you enjoy seeing the animals at the manner?" The nodded. Kinexnorm that "Fary and Joseph are real nice. Jesus has a nice momny and deddy." Ingela said she will always remember the smiles and waves of "lary and Joseph" as they rulled away and the thanks them for that harry hearing of what Christmas means.

This is the fourth rift which God rave through Jesus Christ. It didn't come in a specially wramped and decorated box with a ribbon. Instead it came in the most humble manner in a stinking stable mode for animals. But it was the most priceless sift ever given and it was and is, "Just For You."

St. Paul's United Church of Christ Butler, Pennsylvania December 24, 1986 himing of the Hour Announcements ingregational Greeting Lighting of the Christmas Wreath and Christ Candle * pening Hymn No. 171 "Joy to the world!" *Ascription "The Call to Confession "The Prayer of Confession Father, we are not worthy to be the receivers of Your greatest gift, the Christ child, but we take this time to humble curselves before You in prayer, and it is the to humble curselves before You in prayer, and to seek four help and guidance in our lives. We may forgive ness for our misdoings. Make us willing to the frast our little worlds of pretense, fantasy, and filosko, into the light of reality where You our theor us. Let us not only seek personal forgiveness, but forgive the way our dearner to live righteous lives through the righteour dearner to live righteous lives through the right enumers. There are the contents of the conten Jesus othrist, for we pray in His Name. Aren. Assurance of Pardon *Call to Communion - Pastor *The Institution and Conservation of the Elements Distribution of the Bread Distribution of the Cup *Prayer of Thanksgiving Anthem: 'Once Upon A Christmas" Christmas Scripture and Carols
The Promise: Luke 1:26-38
Carol No. 178 (first and last verse)
The Praise: Luke 1:46-55
Carol No. 197 (first and last verse)
The Offering of our gifts Offertory *Toxology - page 382

Christmas Scripture and Carols The Birth: Luke 2:1-7 Carol No. 180 (first and last verse) Pre Proclamation: Like 2:8-20 Carol No. 184 (first and last verse) Anthem: "Ex erpt from Night of Miracles" Phristmas Munclogue: "Son of Simeon" The Candlelight Carol "Silent Night" Silent Night, Holy Might, all is calm all is bright, Round you virgin mother and child. Holy infant so tenser and mild, Sleep in heavenly peace. Silent Night, Holy Night, Shepherds quake at the sight. Slories stream from heaven afar, Heavenly hosts sing al le lu ia; Christ the Savier is born! Christ the Savier is been! (Congregation Standing on third verse) *Tulent Hight, Hely Night, for of dod, loves pure light Fadiant beans from Thy holy face, with the dawn of rememing grace, Jesus ford at Thy birth. Jesus Lord, at Thy birth. The Dinemiction (following the benediction, worshippers can iletare extinguished) "Flease take your candle with you toright. . hitlude *Congregation Standing + + + + - r. & Www. Bi'l Thompson will great the congregation at the don'this evening.
onsiny will be provided tonight. which served to provide a congent.

The serving is selected the service, the Johann will assist you with your poinsettia. The covers will be made available for you to take yours home.

Sunday will be the installation of Church Council Officers and the Elders and Deacons. 1987 OFFERING ENVELOPES are in the back of the church. be sure to take yours tonight. If left after Sunday's Service they will be delivered by the Elders and Deacons. we wish to "Thank' anyone, and everyone who helped to make the Cantata the success it was. 450 people attended the two night performance; and were in awe of what they saw and heard. We owe a debt of "thanks" to all those who made this possible, right down to all of the cookies that were brought.

""or of 'imeon" Treets .uke - 'swhomes, how is old runch! still treat "/10" meldicine % 90 ousckery?
lerd not bak fr jurny "/T low old harisee? "til
ob enthus zeal 2 bild Ch's evry town: in read intresting piece work fr littl scrol in hand 'll read ^ 1 C if can tel author=Read Tk 2:1-3 . 'm impres tretment I giv chory, since liv thru it acurat & no examerat Let me Jack ves, here it is=Luke 2:22=explain ves 2x-24=Being Centil U prob had Arostls explain but then I write=vs 26 "hat man in case U no kno my Fathr=he or in temp lik fathr 74, lile fathr 74, lik fathr 74, etc I folo lik futiful son 6 day wen boy ded I return fr brief stay in Beth. went ther 4 sum time off w/othr pr, 1 own hous the U wr t=vss 26-27 - explain 'e sed=vss 25-32-nuite scere, but knu t'is " herd hi say no dr til car 'avior,' wat joy 2 0 l'im
Scen prep sevrl days 24 f I saw
(tel story outside nite, lite sky, sheps cum; wise men
ariv; story of star; visit stable) pthr priest no "liev, " Pouz wat fathr sed went bak Teru sevri day latr seen tuk dac 1 W wrot=vss 33-35 Js in Terol at 12 In Bap pronounce=Iamb of God
Is bap Bair hear heal=lame, blind, dead
Driv out monvchanges at least Fassover
then ride in2 town a sclaim of Dav, K of Jews
driv monychanges out amin adrourent in "emp secret "anhed meets
Thot Ppay price of alay in silvr 4 Tim
Ate meal w/discips, pray in Sardn arest brot Mi Pr trail 24 Filate, executin Calvary Veil in Templ split, bury tomb Jos by Jos/Nicodemis Arose Ist day wk arin Templ peopl try squelch bu cud not, peopl wen tomb I saw people long de' wal's rnd agin talk hout surth enuf 2 scar out of so's=Wor Dut U kno all this Luke, U wrot bout it J Down folo of as (p; no mor need ritula of Templ; find tru lesiah at las; find ds of Mz wat an incall Virelamb of G; 4me ment rebirth lik ds tel "heodemis Shanks Ik 4 pas on truth so millions peopl dwn thru centuries of cum can read of this Sav | kno Tim as (me who ar A them, " hav "u Tirth

.crinture: Tuke 9:00-35

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Theti.es Tuke. Now's the eld sawbones tonisht? 'we you still treating your stirth with 10% medicine and 90 numbery?
 Theory you just not back from another lord Journey with and, or Taul of Tarsus
Low is the old Tharisee? In he still filled with that exhuberant zeal for start-
Low is the old Tharisee? In he still filled with that exhuberant zeel for start irrow churches. The tist a joy to know that there are men like him.

I'm glad I hurned into you toright Tuke. I've fust been soi some very intercating reading. To who do you suppose wrote this little scroll I have in my hand? I'll it is the set of the control of the suther. Toes it have a familiar ring to if I thought it would, he, he.

I'm really impressed Tuke at the reatment you have given this story. But I'm more impressed with the incident which follows it. You have all of your facts str into but since I setuelly went through such of this it is nice to know that you haven' examerated anytime. To ever your source was, he was accurate.

Ince we are on the subject, let me just share a little of the events surrounding what you have wiles.
 ing what you have w' ...
 t me see here, (looking for the starting place on the scroll). Ah, here it is, (finding the 2:20 and starting to read). Pary the mother of the child you wone within the start, being a devoit lew and marting to conform to the law of loses
remains that shout, being a devent lew and wanting to dering to with law of cases brown that laty to the lemple for dedication as all lewish boys were. Reads verses 23-24. Teins a Centile I'm cure law and the other wax spostles have exclained all of these thirse to you. Tut you so on to write, read verse 1. Lat and wither you know it or not was my father. The what you son't know is that in had been a priest in the Termle and had followed in the footsteps of his father who had followed in the footsteps of his father and so on 'own the line. I was following in 'meon's foot teps as a dutiful Jerish son. That say when this but may brought into the 'emple I had just returned the day before from thelem and had begun my tour of duty in the Temple and my father arrived at the exact instant that this lary walked into the court. Place of the sail he had been directed by the Col. Third to come back to the temple on this day. You accurately whote, (read verses 26-27). That was quite a scene. But I know all of this and had heard him say that he wouldn't dir until he had seen the
all of this and had heard him say that he wouldn't dir until he had seen the
  avior, the ancinted of Red. Now he was ready to die for it had come to page.
 That a joy it was for him.
but that scene was prepared a few days before that and it was my pleasure to know a little more of the background than my father. You see, I was off duty in the Temple for a few seeks and had mone to Pethleher for a few days, just o see
away from enusalem. All towns were motting crowded at this time of the year
Lecture of the necessity to so to your hometown to pay your tax to Caesar. ince
Corusales was overcrowded, a few fellow-priests decided to so to the home of one of them in Tothlehem. That place was more crowded than Terusalem. But since
this priest owned a home there we had no problems looking for a place to stay. A town was astir on this one night much like any other night. Toople were
crowdi. the streets coing home, soeking shelter, doing last minute luying tefore the steps closed for the night and all sorts of things were happening.
     were obserding outside watching this passing parade and off in the distance we
saw whit looked like a powerful light for a few moments. It was magnificent.
 one of trose around us said they thought they heard singing, but if it was sing-
 ing it was muffled and I didn't hear it.
 Irobably about ar hourx later we noticed at the end of the street some very ex-
cited shepherds were coming down the street. We could tell they were shepherds their dress. They were asking any and all if they knew of a nearby stable in
wrich a baby had been born. Then cuestioned as to why they were asking such a strange thing all they would answer was that God had told them. It wasn't until
much later that we learned the source of the bright light in the distance which
we saw was a glorious revelation of heavenly brings informing the shepherds of
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this very strange occurance. 'e didn' think too much of this until we saw another strange group of men coming down the atreet much later. These men were ruite obviously royalty. Lot only did their dress give them away, but the fine camels they rode on, xxx along with the saddles and other finery. They were also asking where a certain child-king had been born and they had been given the size of a large star leading them in this linection.
Low all of us had seen this rather large star each night for a short region of time prior to this. But again, we didn't think much of it. Tow, all of these this sweep beginning to make tense. To along with these men simply identified as wise men from the Mast, we decided to search for the answers to these strange events. We knew that in order for a baby to be born in a man er, we had to search for a stable. Tince, not eveny house had a table it narrowed our mearch quite a hit. is we climinated most of the places we came to the local inn and on further inquiry discovered that this must be the place. The three kinds preceded us into the cramped stable. To be quite truthful, I wasn't too anxious to be in a crowded stable at that time of the pickt. Or at any other time for that matter. m: 12 2 17 We saited a flow of the sounder to the country If the ned and discovered that everything we had been told xxx had taken place. The sherherds had come and more and when we could crowd into the stable we saw a woman, a man, and an obviously newborn haby placed in the traw in the manner. We three kines presented to the parents on behalf of the alfild ranger. We three kines presented to the parents on behalf of the offild three very expensive sifts. A learned later they were mold, frankingense and murch. They referred to Fim as the Find of the Jews. Tince we were of the presentation of the temple we because to think that this just might be the promised lessiah. But it certainly wasn't in eerinf with what we had always heard His coming would be like. The other priests with me hearn to scoff at such a preposterous idea, but since my ared father, and ex-priest limeon had such a preposterous idea, but since my ared father, and ex-priest limeon had told me Tol had let him know he would not die until he saw that Tessiah, the cause of Tangel, Thesan to think deeply on what all of this meant. To cause of these events I cut my visit to Tethleher short are headed back to Jerusalem and the Temple. I wan'ed to be there when these parents brought Jerusaler on the Temple. I wan'ed to be there when these parents brought this small baby for dedication and so it was that I had traded rlaces with another priest and was on duty when that day arrived.
You had written accurately what I read a most time and, but you added what was very prophetic as both of us know. You added to your narrative, (read verses 3% to 75). At the time of those words none of us knew how farkthisknewhesknewick ex-I newlette of Gripture. To one could debate him and no one damed ask where We had notten all of that learning. Tire continued to move on and then one day we heard of what was called a X "Hillbilly preacher" bartizing people in the Tiver Jordan. Jang went out to see him but he denied he was the lessish and instead spoke of one who would come whose shoes he wasn't even worthy of twing. Then one day, this "Hill-billy" preacher introduced some assembled people to this so called "lamb of Tod." Ind it was none other than Tesus of Mazareth, all mrown up. "e heran to have a certain following whereever He went and word kept creeping back to the Merple that "e was doing miraculous things like healing the deaf, the blind, and it was said "e even raised the dead. Twas or duty in the formula on an opension when We had some for the least of the Passeyer." That

core whose shoes he wasn't even worrhy of twins. Then one day, this "Hill-billy" preacher introduced some assembled people to this so called "lamb of Tod." Ind it was none other than Tesus of Tazareth, all grown up. The heart to have a certain following whereever He went and word kept creeping back to the Temple that Te was doing miraculous things like healing the deaf, the blind, and it was said Te even raised the dead. They are of the Passover. That a Test that turned out to be. The came into the court of the Centiles where they were selling animals and birds and exchanging money to pay the temple tax with. He was furious and drove these dealers out one by one. The Court was almost a shambles when He was mone; tables had been overturned, money was lying all around where it had rolled and animals were wandering all over the place.

I knew from this that We wasn't just an ordinary person. But there was an undercurrent in the temple which could almost be felt. We was hated by all of the religious leaders of the Tews. The Tanhedrin met recretly a few times and it wasn't long before I heard there was a price on Tis head. The talk Was that there relimious leaders would be the price of a slove in silver to rave him handed over to them.

O it was a commlete muster to me why Te came riding into Perusalem on the

c it was a coinlete mustern to me why e came right into enumerer on the limit day of the neek just prior to the start of the least of the least over. It that time le was claimed as the limit of the lews. But more than that as the lon of David and this lefinitely sealed lis fate.

In unmulsimally ledicht leave lerusaler and staved just outside of it in ettany it. It firends larm, lartha, and a arus. In then I heard that he had been arrosted as le prayed in the larten outside of lerusaler and le was betraved by one of lis own men. To was brought to the home of the light lartest and detained by the larbedring there for most of the right and in the Priest and detained by the anhedrin there for most of the night and in the morning rater to the place of the Peran Governor Portius Tilate. Then a trial Te was sentenced to feath and taken ourside of Terusalem or the hill name A Calvary for execution.

It was there after six hours, Te died and it was then I have a lat Te was fod on earth as le had claimed. I was on duty in the temple and the hure, thick, weil which wax hund in front of the Toly of Tolies was torn from the top to the holtor. There before my very ever was the error est, so setting That been told shout, but had noturally never seen because it was forbidder for a mere priest to enter the veil. For knowing what to expect, I fell on my face on the floor in feer and trembling. At a class came over me and I knew that the presence of fod had come into my mide.

I learned that Te was buried that night before Tundown in the same of a right lew named Joseph, helred by one of the Canbedrin no less, a man called Licodenia. Individual the name of the first day of the reek we received the news that e was plive arain. Those in clar e of the lample were truing to souelch this news but it spread

Those in clar e of the arple were truits to sowere this news but I into all the will live and everyone wanted to no to the appear to see where this Jesus had been buried to deservine if what they heard was actually true. But do you know what was even more atrance tuke. They many, many people who had died years before and who were now alive and walking around. Talk about some thing enough to scare you right out of your socks. Tow. thing enough to scare you right out of your socks. Tow.

Lut you know all of this because you wrote of it. To to make the atomy short as this point, I became a follower of Tim. To more did I need the rituals of the lengte. That found the true essiah at last. I found that Jesus of Laconeth was what coin has called Tim, "The lamb of Tod." For me it has rest that as "e had told licodemis it had to be. The kest he for partire on the truth so that millions of how through the conturies

can read of this lavior and come to have that new hirth as well.

Mr. Dale Rice, Minister of Music Mr. Reland Thompson, Faxophenist Acolytes: John Penrod and Mike Gamble Chiming of the Hour Announcements Congregational Greeting Prayer Requests Opening dymn No. 178 "O Little Town of Bethlencm" *Ascription *Exportation *Confession (In Unison) O Father, we humbly ask your forgiveness for our sins both individual and corporate. We realize that much of our lives are spent doing the We realize that much of our lives are spent doing the things of this world, and off we are led astray from your ways. Grant us the desire to do the right, and the ability to resid the wrong. Strengthen our resolve to be your cridered in all brings, and has we learn to live tor you. May we seek to follow on hing, and to again experience the joy of His coming. In his name we pray. Amen. *Kyrie ssurance of Fardon *Praise: Pastur - Blessed by the Lord God People - And blessed be His glurious name for ver. *Gloria Patri - page 142 Hymn No. 180 "What Chili Is This, Who, Laid to Pest?" Call to Frayer: Fastor - The Lord be with You People - And with Thy Spirit Pastor - Let us Pray! Prayer Offering Offertory *Doxology - page 382 Installation of Church Officers Anthem: "Do You Hear What I Hear?"
Scripture: Mark 1: 9-22
Sermon: "After Bethlehem, What?"
"Hymn of Invitation No. 179 "The First Noel" *Closing Chimes *Benedic*

St. Paul's United Church of Christ Bitler, Pennsylvania Rev. Ralph Link, Pastor December 28, 1986

> Lamers for today are Dick Mangel, Dick Dally, Don Kingsley, and Ed Walker.
> Nursery will be provided today by Mrs. Cathy Sheppeck.
> Faul Riemer and Dick Tangel will be visiting the hospital this week. Attendance last Sunday was 141 with 28 visitors. Feminder!!! The Chirch Treasurers books will close on December 71st. Please have all monies into the chirch pefore moon of that day as we can deposit them if needed. This will be the final day to have monies posted on your quarterly report for 1986. We appreciate all of your nelpn this. Church Council will be held on January 7th at 7:00 P.M. HAFFY NEW YEAF! Par uneto trainers In their is . HI +11 has it is secret I depy Milioners 1 1, 11 , July 11 1 . . 4. Fin for both.

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141 11114 15 Em "4 8 8 6 14

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The beautiful flowers that grace our chancel this morning have been placed by Mrs. Florence MacKinney in memory of her father.

Danny Mangel will greet the congregation at the door this

morning.

LAF NELL

+12,

Ascription
Call to Worship:
BLEVET IS THE MAN THAT WALKETH NOT IN THE COUNCEL OF THE UNADDLY, NOT STANDERS IN THE SAY OF SINNERS, NOP SIGNED IN THE SEAR OF THE SCENSUL.
BUT HIS DELIGHT IS IN THE LAW OF THE LOPD, AND IN HIS LAW DOTH HE MEDITATE DAY AND NIGHT.

Hymn
Cifering/Praver
Loxology
Hymn
Scripture: Mark 1:9-22
Cermon: "After Sethlehem, What?" St. Paul's Butler 12/28/86
Hymn
Reneadction
Prositude

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pt. ... 4

CREATE FARELY

Mett - ~ M. M. N

Community Rible Church - Sagamore, Pa. - Pecember 27, 1902

wifter Sethlehem, What?" - Scrip; Mk 1:9-22 Texts: Mkxkxkkxxkk Mk 1:9, &2, 20, 21 NOW YMAG OVE, WHAT? MAY BAN ACK! WOTERT FALCTING AFTE EVEN OF BETHERS? AN BEHAR BETH MEAN RUMEN A RUS WILD 1934 PLOTUR OF FRUT & CAPTINGWAT IF??? VS 9=NAZ BKGP - NATHANIFL - HUMBL BGIN VS 12=PREP 4MINSTRY VS 14=DWN SEWTH STATMENTS PRESS ALL MADE 18T NAZ, THEN TIME PREP FR/EVRTH, THEN BGIN PREACH JS SET TYMPEL 4US - NO MATTY WH/SID TRAKS GUM FROM PREP SELF 4SERVIC - PEO TRY SEPRAT SPIRTUL LIF & SECULE LIF VS 20-ES CAL PETR, ANDREW, JAMES & JOHN
"THEY WENT AFTER HIM"
G CALS ALI MEN, BUT NOT ALL ANSWEP & GO AFTER HIM
VS 21-BE TAUGHT
HAPTIVE-ST APART: WILDENES-PREP: BGIN PREACH:
GALL FOLLOWRS: TAUT
JS CHNED CORS HISTHY & THAT CHNE CAN TAK PLAC IN ANYONE (ILUS MUTINY ON TH/BOUNTY & CHANG ON PITCAIRN ISLAND) THIS WAT XPIANTY CAN DO & THEP THO? SNITER SAY 'NEVR HAFN USA' BOUZ SC MANY SEEK 'RIGHTS' WH/R 'WRONGS' WE C FR/SCRIP-PEOPI MUS LIV THEP XPIANTY TOO MANY LIP MOVES & NUTH FLS (IIUS JN OTILINGER & SS SUPT) - PERHAPS INCTANAPOLIS WHER BORN WHO KNOWS WHER THEY FEET MAY HAV GON IF SUMONE HAD GUIDED THEM THAT EXAMIL IS LET 2 BA XPIAN FOLLOWFR
HOW P WF DO IT, OR WAT F MF DOINGS?
WF HAV CELBRAT BFTH, 8 HAD JOY, BUTY OF IT NOW WATER JS=HUMBI TVN BGIN LIF; HUMBL BIRTH DEDICAT TELF & PREF, JAME BAK & BGIN FREACH
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'cripture: Park 1:9-22

Texts: Nork 1:9, 10, 14, 20, 21

Low that all of the commercialism of Christmas is behind us and life has assumed the post-Thristmas blues, or blabs, the ruestion remaining with us is, "After Bethlehem, "hat:" For the Christian there is the question of what haprens after up celebrated the 'avior's Firth so beautifully, what do we do now? I imprime that back in ancient Falestine a similar question areae. "We reason of course is that a haby had been born who supposedly was the lessiah, the Promised deliverer of Targel. If this were true, just what ai nificance would that birth have or all of them: A well known fact was and is that a baby cannot do much of anything. Then a baby cries do we say to it, "("X so you're hungry. So to the refrirerator on the out the mill and our yourself a bir class." (f course not, so just "that laprens after "Othlehem?" The answer lies in our individual peranoctive of what For labor continues to mean to us. There is a true story I would like to since with you. It involves a ricture which appeared in a Thica o newscaper in 1074. The notiture whomed a pair of feet and that's all. The carrier under the ric are arounts to one of those "That if's" which will forever remain unanswored, but always must be asked.

The tiere are no ""but if's" about the boly bern in Tethlehem. Te mrew to harheod as anticipated. In fact Te was heard from at the tender of of 12 in the earle in Jerusalem.

iark talls us very simply and without much elaboration, "Ind it care to resolve those days, that Jesus come from Tazareth of Calilee."

in' wint was the first mublic set we see recorded of Limit "ind was haptised of John in Jordan."

Jesus stenned on the stone of life and 'is background simply says, "e came from lazareth. 'azareth was a small, non-descript town and so common that one of "is wouldbe followers, isthemiel asks, "Can anything good come out of Mezineth:" I believe the lible records this fact to show us the very builte beginning "e came from 'nd this beginning not only starts builty, but memains burble throughout all "is earthly ministry of 3 or 3" years.

The very next thing we read of "im after "e is bartized is found in the 12th verse where lark cays, "And immediately the Spirit driveth "im into the wilderness."

He came out of 'azareth and went into the wilderness. It was there that He prepared "inself for the ministry "e was to have among men. If or the period of 40 days lark tells us in the 19th verse, "Jesus came into Galilee, preaching the Cospel of the binedem of God."

All of these three statements are brief and very down to earth. First, Jesus care from lazareth; then ", went into the wilderness; then "e care into Gali-lee preaching. All of the preparations had been made and "e was now launched

The life's work. We sus set the example for us. We showed that it doesn't make any difference which side of the tracks we come from. We proportant thinm is that we prepare for a life of service. Too many people the to reparate their spiritual life from their recular life by reasoning that the two of them are deparate. But they aren't. Our spiritual life is not something we just ear on unday and then throw off track or Wordan to tick up our request. If we read the recount of the like ministry of Jesus we see that his life was consistent. That it was one day, it was also when the mext day are each succeeding day.

but the atom doesn't stop there. It continues to escalate and we see that ark records two more incidents in the life of Jesus of importance.

It the 20th verce after two incidents involving 4 men name? Teter, indnew, Jones and John we read the commation, "And went after lim." Then ment after in because Te called them out of their secular lives and jobs. Them believe In to be the (me agent from God. or they "Tent after "im." Bed is calling each terson in the world to follow after edus Arist, but not all now will been or heed that call.

Len irk cells us in the flat verse, "Te entered int in the first substitution of the s

The preached; We called others to follow after Wim; and then We taumh. Ind what was the end result of what We did? We forever channed the course of history whiter man wants to believe that or not. Indicate chance can and does take place if people let it. I very spectacular chance took place some years are.

(Illustration of utiny on the Ecunty and the results on itseinn Island) In 1780 a Pritish navla ship named "The Pounty" sailed for the Tacific.

e sailors on board that thir minimined amainst the cartain and some of them landed on Titacinn Island. There were 9 mutineers, 6 native men, and 10 native men. They made some crude alcohol and all of them died excent one man named they ander Tmith. The happended across a Tible and be man to read it. Them reading it the decided to build a community on that island haved directly on the Pible. Twenty means later an Tremican objuded of the island. They found an entirely Thristian community. There was no directly in sanitarium because there was no hoppital because there was no insanity; no illiteracy and all property and human life was completely afe.

Lat is what Christianity can do if it is practiced. I know that we can scould and aneer this morning and saw it can never happen in our country. In. the scould and aneers are caused by what we know to be people continually peckin away in our society with all of their petry seeking of "Mirhts" for all oven if they are actually "wrongs" for society. To know we dan't and won't have a perfect anyingnment while we walk this earth, but pleased with allerty to dit back and to nothing. The that is the second "Mirm which is not ed to make Caristianity canceed. But in region is recope who will live their "ri tiarity. To have too many of the lip movers who say "Tee, we

over, in praise the lend on under, but there is no follow-up of that a spile of the rest of the week for this matter.

The lose who will stand forth and live the Christian life in every the tile of life.

at is the example Jesus Christ left to each of us. "I have the responsiility to carry on "is work in the world. The question is, "Now are we doing that." In some importantly, "Are we each doing something toward that end." In I'm about of us are not and yet we wring our hands and shake our and no say, "hat's the world coming to? Did you hear about this or that.

Then; To went into the dilderness to prepare Timbel for that service; To sell into the dilderness to prepare Timbel for that service; To sell in the dilderness to prepare Timbel for that service; To sell in the approprie; Te called some men to follow in Tis look with the then taught in the approximate and all of this was such an exempted librathing that lark tells us in summetion, "In they were astonished in footnine: for Te taught them as one that had authority, and not as the serites."

"The answer is dervice and dedication. Tave you codicate your life to the Lord? Tave you turned it over to Fir completely for it convice: Thy not do that this morning: Today:











Ralph C. Link 153 Keck Road Sarver, Pa. 16055 (412) 352-1103

Born: April 9, 1929, Pittsburgh, Pa.

Married: December 15, 1951 Wife: Shirley Margaret Neill

Born: December 8, 1930, Pittsburgh, Pa.

Children: Ralph Dale Link, born May 11, 1955, Pittsburgh, Pa. Lloyd Alan Link, born May 28, 1958, Pittsburgh, Pa. Nancy Lynn Link, born March 15, 1961, Butler, Pa.

SCHOOLING:

Graduated from Perry High School, Pittsburgh, Pa. June 1947

Lay Ministry School, Penn West Conference of United Church of Christ, September 1965 to May 1969

Commissioned Lay Minister June 1969

Lancaster Theological Seminary, Lancaster, Pa., September 1970

Graduated from Lancaster Theological Seminary May 1974

Ordained to Christian Ministry March 10, 1974

PASTORATES:

As Lay Minister: short term, 1 month or less in various churches 1965 to 1967

Emlenton Lamartine Charge of United Church of Christ 1967 to 1969

Short term in various churches 1970 until Seminary entrance July 1970

July 1970 to December 1973 Student Pastor at Trinity Charge, New Bloomfield, Duncannon, Pa., Penn Central Conference, United Church of Christ

December 1973 to present, St. Paul's United Church of Christ, Butler, Pa., Penn West Conference, United Church of Christ OF

Ralph C. Link

I am the youngest of five children. I was born just prior to the onset of the Depression. Our family was very poor. My father was an alcoholic and my mother was a very religious person who was searching for the Lord. During my childhood she did her best to teach me the things of the Lord. Later in life she came to a personal relationship with Him.

I grew up in the Evangelical and Reformed Church where salvation by grace alone was not preached nor taught. I knew all about Jesus, what He did, how He lived, His miracles, His death and resurrection, but I didn't know Him personally.

My life had many ups and downs and all the while I was attending church and striving with my good works to please God. At a very low point in my life when we were deeply in debt and my wife and three children were all ill, I came to the crossroads. I watched a Billy Graham Crusade on television from some distant city and the message he preached seemed to be directed right at me. I wrestled with making that commitment to Christ, but didn't. The next afternoon and evening at work on the 4 to 12 shift I came to the conclusion that I needed to make that commitment to Christ. It seemed like there was no other choice if life was to have any meaning. That night when I came home from work at 1:00 A.M., I laid face down on the living room floor and told God that I couldn't live my life in my own strength and I accepted the gift of salvation from my Savior Jesus Christ. My life has never been the same.

Through several meaningful circumstances I was called by God to serve Him in the Christian Ministry and to help spread that wonderful message of salvation through the shed blood of Jesus Christ. What a wonderful and rewarding time it has been and I give Him all the praise for my salvation and the opportunity to serve Him.

OF

Ralph C. Link

I believe the Bible, both the Old and New Testaments to be the inspired inerrant Word of God. I believe the Bible is the complete revelation of His will for the salvation of men and it is the final authority for the Christian faith and life.

I believe in one God, who is eternally existent in three persons: Father, Son and Holy Spirit.

I believe in the Diety of the Lord Jesus Christ that He is true God and true man. I believe that He was born of the Virgin Mary, that He lived in sinless life, that He performed the miracles recorded in Scripture, that He died on the cross as a sacrifice for our sins, that He bodily arose from the dead, that He ascended on high where He is at the right had of Almighty God as our intercessor.

I believe in the Holy Spirit and that He comes and indwells each believer at the time of conversion. I believe that He lives in each believer to lead, to instruct, and to convict so that a believe may live a more godly life.

I believe that through the shed blood of Jesus Christ and through His resurrection, this is the only ground for justification and salvation for all who receive Him A Lord and Savior and to such as receive Him, they are born of the Holy Spirit and become children of God.

I believe water baptism and the Lord's Supper are ordinances of the Church but are not means of salvation.

I believe in the personal and premillennial and imminent coming of the Lord Jesus Christ.

I believe in the resurrection of the dead, for the believer to resurrection of life and joy with the Lord, for the unbeliever to resurrection of judgement and everlasting punishment.